

THE CONGRESS.  
TWO COPIES RECEIVED  
JUN. 28 1901  
COPYRIGHT ENTRY  
APR 6 1901  
CLASS 10XXc. No.  
1278  
COPY B.

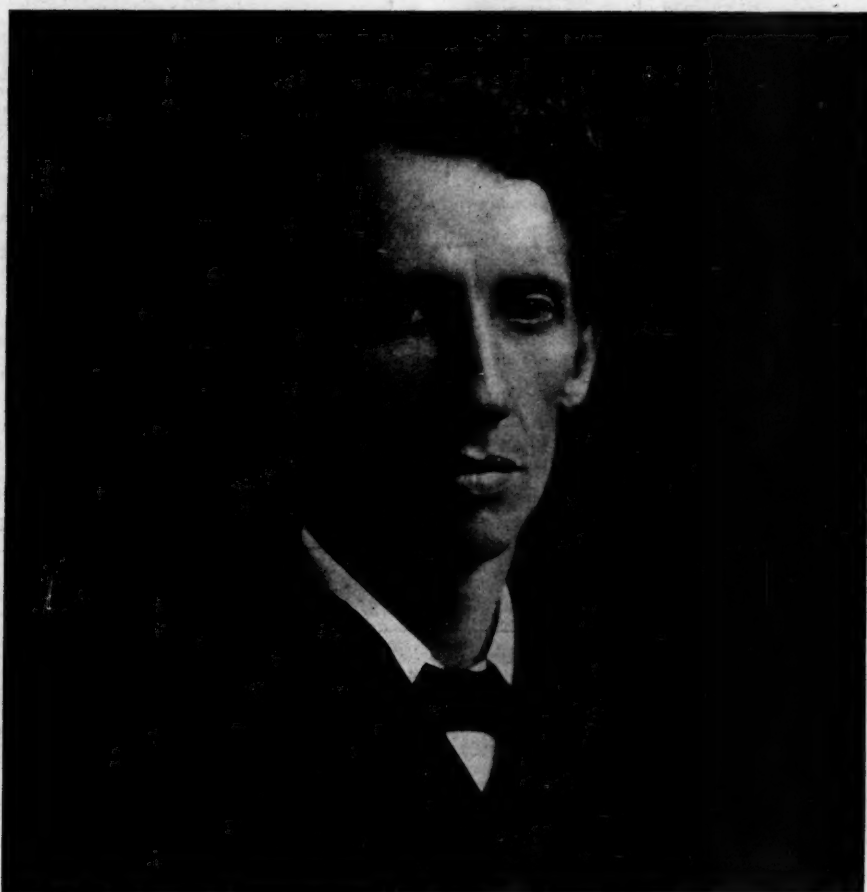
Hon. John W. Foster on The Mission Question in China

THE  
CONGREGATIONALIST  
AND  
CHRISTIAN WORLD

Volume LXXXVI

29 June 1901

Number 26



REV. G. CAMPBELL MORGAN

THE · PILGRIM · PRESS  
BOSTON · AND · CHICAGO

Copyright 1901 by Cong. S. S. & Pub. Soc. Trademark Registered

## Hotels and Travel

## \$50.00 California AND RETURN

Tickets on sale July 6 to 13; return limit  
August 31, 1901, via

Chicago & North-Western  
Union Pacific  
Southern Pacific

THE OVERLAND LIMITED, the luxurious  
every-day train, leaves Chicago 6.30  
p. m. Only three days en route. All  
meals in Dining Cars; Buffet Library Cars  
(with barber). Two other fast trains 10.00  
a. m. and 11.30 p. m. daily. The best of  
everything. Call on any agent for tickets  
or address

461 Broadway, - New York; 435 Vine St., - Cincinnati  
507 Ches't St., Philadelphia; 507 Smith'ld St., Pittsburg  
368 Washington St., Boston; 234 Superior St., Cleveland  
301 Main St., - Buffalo; 17 Campus Martius, Detroit  
212 Clark St., - Chicago; 2 King St., East, Toronto, Ont



**MICHIGAN CENTRAL**  
The Niagara Falls Route.

**PAN-AMERICAN EXPOSITION**  
New York, Boston, Eastern Resorts  
Reduced Rates. Stopover on Through Tickets  
"Pan-American Souvenir," "A Summer Note  
Book" and other booklets sent for 4c postage.  
O.W. Ruggles, Gen. Pass'r & Tkt. Agt., Chicago

## Hotels and Travel

## DOMINION EUROPE LINE for



**FAST TWIN SCREW SERVICE.**  
Boston to Queenstown and Liverpool.  
New England, 11,600 tons,..... July 17, Aug. 14  
Commonwealth (new), 13,000 tons,..... July 3, July 31.  
Saloon, \$75 upwards; 2d saloon, \$42.50 upwards. For  
passage and further information, apply to  
Richards, Mills & Co., 77-81 State St., Boston.

## CUNARD LINE.

Largest New Twin Screw Passenger Steamers from  
Boston to Liverpool via Queenstown. Remarkable for  
steadiness. 14,000 tons, 600 feet long, 65 feet beam.  
All Saloon and Second Saloon Rooms located on upper  
decks amidships. Perfect ventilation.  
**SAXONIA**, July 20, Aug. 24, Sept. 28.  
**IVERNIA**, July 6, Aug. 10.  
Saloon, \$75 up. Second Saloon, \$42.50. Third  
Class, low rates. Accommodation unsurpassed.  
Low winter rates in force July 20th.  
ALEXANDER MARTIN, Agent,  
99 State St., Boston, Mass.

## FOREIGN TOURS

Parties leaving June, July and August. Moderate  
prices. Short tour in August, \$225. Our tours  
have many special and valuable features. Con-  
ducted by university graduates.  
Illustrated pamphlet now ready.

DUNNING & SAWYER,  
106 Congregational House, Boston, Mass.

## GO TO

## Lake George

"The most beautiful lake in America"  
—FRANCIS PARKMAN

For a summer stay in charming surround-  
ings, the most lovely spot in all the Lake  
George region where the society is espe-  
cially congenial for refined people, go to the

## Silver Bay Hotel

A new, clean, comfortable hotel. Homelike  
No bar. Write for information, addressing

SILAS H. PAINE, Hotel Majestic, New York

### PAN-AMERICAN BUFFALO.

Hotel and private house accommodations secured for  
visitors. All prices. Old established Tourist Agency.  
Full information on application.  
AMERICAN GUIDE AND COURIER COMPANY.  
220 Devonshire St., Boston, Mass. Tel. 3872 Main.

## Hotels and Travel

## THE LENOX

Boylston Street  
**BOSTON'S NEWEST HOTEL**  
Near New Old South and Trinity Churches, Boston  
Public Library, Art Museum, New Horticultural,  
Symphony and Chickering Halls.

Superb in Appointments, Cuisine and Service  
**ABSOLUTELY FIREPROOF**

**EUROPEAN PLAN**  
The Most Modern and Up-to-date Hotel in Boston  
Special Rates for Clergymen during  
May, July and August.

URIAH WELCH  
Formerly of New York

### ADIRONDACKS.

**THE WAWBEEK** AND  
COTTAGES  
ON UPPER SARANAC LAKE.  
Pure Spring Water. 9 Hole Golf Links.  
Private Tables, Boating, Hunting, Fishing.  
Send for illustrated booklet to  
J. BEN HART, Proprietor, Wawbeek, N.Y.

GOING ABROAD ON A BICYCLE TRIP?  
Send for "Bicycling Notes for Tourists Abroad."

## LEYLAND LINE

Every Wednesday,  
**BOSTON-LIVERPOOL: LONDON**  
First Cabin, \$40 and \$45 upwards, after July 10,  
depending on steamer.  
Splendid steamer "Devonian" (new), 11,000 tons,  
July 10; "Cestrian," 9,000 tons, July 17; "Winifredian"  
(new), 10,500 tons, July 24; "Aledonian" (new), 6,000  
tons, July 13, to London; "Iberian" (new), 6,000 tons,  
July 25, to London.  
F. O. HOUGHTON & CO., Gen'l Agents,  
Telephone 1359 Main. 115 State Street, Boston

A Book Mothers Will Like

## THE SUNDAY BOOK

OCCUPATIONS FOR CHILDREN  
Suggested by Elizabeth B. Boies

Ornamental binding 25 Cents net

What shall the children be allowed to do on Sun-  
days? If they have their usual sports and games,  
they are being taught a disregard of the day which  
may shape their conduct all through life. If com-  
pelled to sit in idleness, we know the well-worn  
proverb.

This little book gives them something innocent,  
rational and instructive to do; cultivates the mem-  
ory and awakens thought on suitable themes; and  
will prove in many cases a godsend to parents and  
children both. Send for a copy and see.

BOSTON The Pilgrim Press CHICAGO

# EXTENDED TWO WEEKS

So much interest has been manifested in our Annual Coin Card offer, which goes into effect July 20, that we have concluded to extend the offer, previously advertised in this space, until July 13. The offer is as follows: For 20 weeks we send *The Congregationalist* and *Christian World* to a new name for only 25 cents in coin or stamps. This trial term includes Four *Christian World* Numbers. The monthly number is the latest, and many are saying "the Best," thing in American Religious Journalism. It is the regular weekly issue of *The Congregationalist* complete in all depart-ments plus special notable features.

If the blank below, properly filled, is received, accompanied by 25 cents, it will entitle the sender to the same privilege. But this particular proposition will positively expire July 13.

### Publishers of The Congregationalist:

I inclose herewith 25 cents for 20 weeks' trial subscription, beginning  
July 20. Send to

Name \_\_\_\_\_

Town \_\_\_\_\_

State \_\_\_\_\_

Indorsed by \_\_\_\_\_

Address \_\_\_\_\_

NOTE. Names sent must be of persons who have not had the regular reading of this paper during the last two years

Address, THE CONGREGATIONALIST, 14 Beacon Street, Boston.



If milk does not agree with your baby, add Mellin's Food and see what an improvement perfect nutrition will make in his condition.

**SPECIAL Train Party to San Francisco, via Chicago & Northwestern Railway,** to leave Chicago Tuesday, July 9, 11.59 P. M. Stops will be made at Denver, Colorado Springs, Glenwood Springs and Salt Lake, passing en route the finest scenery in the Rocky and Sierra Nevada Mountains. Party will be limited in number and under personal direction of Tourist Department. Secure berths at once. Only \$50 round trip, with choice of routes returning. Send stamp for illustrated itinerary and map of San Francisco to W. B. Kniskern, 22 Fifth Ave., Chicago, Ill.

**JULY TOURS TO THE PAN-AMERICAN EXPOSITION.**—The Raymond & Whitcomb Company announces a series of very attractive tours, under special escort, to the Pan-American Exposition during July. The dates of departure of the parties from Boston are July 1, 4, 8, 11, 15, 18, 22, 25 and 29. On several of these dates there will be parties for supplementary tours to Alaska, the Yellowstone National Park, Colorado, and for several popular Eastern resorts, including the Thousand Islands, Montreal, Quebec, the Saguenay River, Ausable Chasm, etc. A beautifully illustrated Pan-American Exposition circular will be mailed free to any address by Raymond & Whitcomb Company, 296 Washington Street, Boston, or 25 Union Square, New York.

**THE DAY'S CHIEF TOPIC.**—Where and how to spend the summer is a question to be considered by nearly everybody. If you are not interested you should be, and if you are consider New England, with its great wealth of mountains, rivers, lakes, seashore and historic spots. In the heart of the Appalachian Range, the secondary range of America, which includes the famous White Mountains, are hundreds of places where one may go and enjoy the cool, quiet grandeur of the magnificent panoramic scenery, its grand precipitous rocks, its green fields and the beautiful silvery lakes sprinkled here and there like bits of broken mirror. Think of the places where sports of all kinds may be enjoyed, including the popular games of golf, polo and tennis. Leave the mountains and turn to the beautiful lakes and streams, or to the vast, grand ocean, which forms the eastern boundary of New England. Here boating, fishing, yachting and bathing are participated in more than in any other part of the world. New England lacks not historically, but can boast of containing many relics of the early Pilgrim settlers, as well as of the Indian and Revolutionary periods. A valuable book containing a list of hotels and boarding houses, with their rates and accommodations, also maps, routes and rates of the Boston & Maine Railroad and connections, will be sent free to any address on application to the Passenger Department of the Boston & Maine Railroad, Boston, Mass.

**NOTHING LIKE IT—THE GREATEST THING IN THE WORLD.**—The whole of New England, and in fact the whole world, is talking of the Pan-American Exposition, which opened on May 1 and continues until Nov. 1, 1901. It is by far the most complete and artistic exposition ever gotten up and everything on exhibition is well worth seeing. New Englanders will be particularly interested in the manufactures and machinery exhibits, so close is their connection to the interests therein contained, yet the wonderful exhibits in Uncle Sam's three buildings and in the Electricity Building will prove instructive and profitable to every visitor. There is no branch in science or industry that is not represented; neither is there a country in the Western hemisphere but what has deemed it advisable to exhibit at Buffalo, and you can depend upon it that everything worth showing will be shown. Buffalo is just the city for a great exposition. Its location is on the shores of Lake Erie, assuring a cool and delightful temperature. Its every street is like a park, and all its environs are conducive of pleasure. A delightful ride of less than an hour takes you to Niagara Falls, which is one of the greatest natural attractions in the world. The best line to Buffalo from any point in New England is via the Boston & Maine R. R. This route lies through the famed Berkshire and Hoosac valleys, than which there is none more beautiful. The Boston & Maine has arranged for low rates to Buffalo from all points on its line, and if you are going to the great show send to the General Pass. Dept., B. & M. R. R., Boston, for information.

**TIRED MOTHERS.**—It's hard work to take care of children and to cook, sweep, wash, sew and mend besides. It makes a shop of the home—a shop, too, where sixteen hours make a day and yet there is much working overtime. Hood's Sarsaparilla helps tired mothers in many ways—it refreshes the blood, improves the appetite, and assures restful sleep.

## THE CONGREGATIONALIST

and Christian World

Copyright 1901 Cong. S. S. & Pub. Soc. All rights reserved

### Contents 29 June 1901

<b>EDITORIAL:</b>	
Event and Comment	1039
A Veto and Its Effect	1043
A Model Farewell Sermon	1043
Great Britain's Moral Problems	1043
Citizenship on Earth and in Heaven	1044
In Brief	1044
<b>CONTRIBUTIONS:</b>	
The Mission Question in China. Hon. J. W. Foster	1046
The Evolutionist's Story of Creation. Dr. James Stalker	1047
Rev. G. Campbell Morgan's London Send-off. Albert Dawson	1048
What Is Worth While in the Christian Endeavor Movement. Rev. F. E. Clark, D. D.	1049
Forward Movements in the South. Rev. F. E. Jenkins	1061
<b>THE HOME:</b>	
When Love Came—a selected poem	1052
Paragraphs	1052
An Invisible Hostess. Helen Campbell	1052
Helpful Endurance—a selection	1052
The Stoppin' Society. Annie H. Donnell	1052
Closet and Altar	1053
Conversation Corner. Mr. Martin	1054
<b>THE SUNDAY SCHOOL.</b> —Lesson for July 7	1055
<b>FOR ENDEAVORERS.</b> —Topic for July 7-13	1069
<b>THE CHURCH PRAYER MEETING.</b> —Topic for June 30-July 6	1067
Editorial Comment	1044
<b>LITERATURE</b>	
<b>FROM THE LAKES TO THE PACIFIC:</b>	
The Ohioans	1062
Kansas Today	1062
<b>IN VARIOUS FIELDS:</b>	
Connecticut Ministers Meet	1050
Canadian Congregationalists in Session	1055
In and Around New York	1060
The Cape Cod District	1060
A Good Day's Work at Piedmont	1063
A Gain for Congregationalism	1063
Twenty-five Years at Gloversville, N. Y.	1063
From the City of Brotherly Love	1063
<b>MISCELLANEOUS:</b>	
Campbell Morgan at the Outset of His American Work	1045
Death of Joseph Cook	1045
The Editor's Sanctum	1045
Our Readers' Forum	1051
The Round of Commencements East and West	1059
Index to Volume LXXXVI, Nos. 1 to 26 inclusive	1064
The International Missionary Union	1065
Items of Interest	1065
Business Outlook	1067
Meetings and Events to Come	1067
Vacation View Points	1067
Marriages and Deaths	1068

## THE CONGREGATIONALIST

and Boston Recorder

The Recorder founded 1816: The Congregationalist, 1849

Published every Saturday at 14 Beacon Street, Boston.

Per Year in advance, \$3; 2 Years, \$5; 5 Years, \$10

IF PAYMENT IS DELAYED, \$3.50 PER YEAR

Single Copy, Ten Cents

ONE OLD AND ONE NEW SUBSCRIPTION, \$5

CHURCH CLUBS, UNDER SPECIAL CONDITIONS, \$2

On trial, 6 Months, \$1.00; 3 Months, 25 cents

**RECEIPTS** for subscriptions are indicated by the date of expiration on the address label. If a special receipt is wanted a stamp must be sent with the remittance. **CHANGE OF ADDRESS.**—Notice of change of address must reach this office on Friday to insure the sending of the paper of the following week to the new address. **DISCONTINUANCES.**—In accordance with the almost universal wish of our subscribers, papers are continued until there is a specific order to stop. In connection with such an order all arrearages must be paid. An order of discontinuance can be given at any time, to take effect at the expiration of the subscription.

**ADVERTISING RATES.**—25 cents per agate line each insertion, 14 lines to the inch, 11½ inches to the column. *Discounts according to amount of contract.* **READING NOTICES,** headed nonpareil, 50 cents per line, each insertion, set.

## The Pilgrim Press

Boston and Chicago

J. H. Tewksbury, Business Manager.

Entered as second-class mail. Composition by Thomas Todd

## The Holy Bible

Newly edited by the American Revision Committee, A. D. 1901, being the American Standard Edition of the Revised Bible, will be published in August.

This edition is the only one authorized by the American Revision Committee, and will bear their attestation on the back of the title page.

Long Primer type, references and topical headings. Prices from \$1.50 to \$9.

Order early through your bookseller, or write for descriptive price list to

THOS. NELSON & SONS, Publishers,  
37 41 East 18th Street, New York.

### SACRED SONGS No. 2.

The companion book of No. 1, 208 pages of new songs for Sunday Schools, Prayer Meetings, etc. Best collection offered. \$25 per 100. Sample, 20 cts.

**THE BIGLOW & MAIN CO.,** New York and Chicago.  
For Sale by **THE PILGRIM PRESS,** Boston and Chicago

### Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

**FOREIGN MISSIONARY PRAYER MEETING,** under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

**AMERICAN SEAMEN'S FRIEND SOCIETY,** No. 76 Wall St., New York. Incorporated April, 1855. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine, Seamen's Friend and Life Boat*.

Contributions to sustain its work are solicited, and remittances of the same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.  
Rev. W. C. STYTT, Secretary.  
W. C. STURGES, Treasurer.

### Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

**For Rent for the Season.** A small cottage at South West Harbor, Mt. Desert, Me. Near Hotels. For particulars apply to Capt. Thomas Clark, Augusta, Me.

**Wanted,** bright, well-educated young man, about 19 years old, of good address, at the Congregational Bookstore, Congregational House, Boston.

**Summer Board Wanted.** House must be on high land, with shade trees. No fancy cooking, but good, who esome food. Give full description. Box 493 Worcester, Mass.

**Household Position** of trust, with light work, desired by a woman who can furnish satisfactory testimonials. Address Miss M. N. A., office of *The Congregationalist*, Boston, Mass.

**Companion.** Wanted, by a young woman of college education, a position as companion or governess during July, August and a part of September. Address Box 47A, Middletown, Ct.

**Boarders Wanted.** Wanted, one or two boarders on a farm. New house, pleasantly located; private family. Rural free delivery. Correspondence solicited. Address A. E. Gould, Antrim, N. H.

**Furnished Rooms to Rent.** Widow of Congregational minister has rooms \$1.50 to \$2.50 per week. Address or call for Mrs. A. L. Parsons, 57 Ridgeway Lane, Boston. Directly back of State House.

**To Rent for August.** Beautifully situated furnished cottage on Bear Island, Lake Winnepesaukee near steamboat landing and postoffice, pine grove, wide veranda, good fishing. Rev. W. S. Hawkes, Springfield, Mass.

**Companion.** An American lady about 40, of cheerful disposition, desires a position as companion. Is a good housekeeper and skilled in millinery and other needle work. A good home and \$10 month. Address Miss H., Room 15, 30 Kirby Street, Boston, Mass.

**Wanted,** for vacation, furnished house in country, village or seashore town, in exchange for a clergyman's home near Franklin Park, Boston; house is large and cool; all conveniences; one minute to electric, three to steam cars. Address Porter, care *The Congregationalist*.

**Summer Boarders.** I am prepared to take a few boarders in my home, "Taylor House," at Middlefield, Mass., in the Berkshire Hills. Middlefield is one of the most picturesque of the hill towns, altitude 1,900 ft., with scenery and air unsurpassed. Rates \$1.00 per day, with special rates to families. Address Mrs. J. T. Webb, Middlefield, Mass.

## Educational

**THE FISK TEACHERS' AGENCIES.**  
4 Ashburton Pl., Boston; 156 Fifth Ave., N. Y.;  
Washington; Chicago; Minneapolis; San Francisco;  
Los Angeles. Manual Free. EVERETT O. FISK & CO.

## THEOLOGICAL

MAINE, BANGOR.  
**BANGOR THEOLOGICAL SEMINARY.**  
Full regular course in all departments, with additional instruction in New Testament Greek. Entrance examination Thursday, Sept. 5, 1901, 9 A. M. For Catalogue or further information apply to Prof. C. A. Beckwith, Bangor, Me.

OHIO, OBERLIN.

**OBERLIN Theological Seminary**  
69th year opens Sept. 18. Strong courses with special advantages in the College and Conservatory of Music.  
**Prof. E. I. BOSWORTH, Sec'y, Oberlin, Ohio.**

CONNECTICUT, NEW HAVEN.

**YALE DIVINITY SCHOOL,**  
NEW HAVEN, CONN.

Term opens Sept. 26. For catalogue or information, address Prof. G. B. STEVENS.

MASSACHUSETTS, ANDOVER.

**Andover Theological Seminary.**

Ninety-fourth year begins Sept. 18, 1901. Full faculty. Thorough instruction for college graduates in all branches of theological study. Elective system. Large library. Buildings recently renovated; heated by steam throughout.

For catalogues and information address  
President of the Faculty.

CONNECTICUT, HARTFORD.

**HARTFORD THEOLOGICAL SEMINARY**

Year opens Sept. 25th, 1901. Thorough training for College Graduates. Ample equipment.  
Special courses in Missions and Sunday School Work. Apply to Prof. M. W. Jacobus, Hartford, Conn.

ILLINOIS, CHICAGO.

**Chicago Theological Seminary**

Begins its 44th year Sept. 25th. Full courses leading to diploma and B. D. degree. Seminary Settlement for practical work. Rev. C. N. Ransom, from South Africa, resident missionary lecturer. Financial aid according to scholarship standing. Fellowship, the income of \$10,000, two years, for each class. For further information address Prof. H. M. SCOTT, 520 W. Adams St., Chicago, Ill.

**HARVARD SUMMER School of Theology.**

Third Session, July 2 to 19, 1901.

—SUBJECT:—

**The Minister's Relation to Social Questions**

Lectures by

THEOLOGIANS, ECONOMISTS, PRACTICAL EXPERTS.

Fee, \$15.00.

For circulars, apply to Rev. R. S. Morison, Secretary of Divinity Faculty, Cambridge, Mass.

## NEW HAMPSHIRE

NEW HAMPSHIRE, LAKE OSSIFEE.

**SUMMER CAMP FOR BOYS**

A seven weeks' camp on Lake Ossipee, N. H., will be conducted by Mr. Benner of the Wellesley School for Boys. Inquiries may be addressed to EDWARD AUGUSTINE BENNER, Wellesley, Mass.

## MASSACHUSETTS

MASSACHUSETTS, CONCORD.

**CONCORD SCHOOL.**

CONCORD, MASS.  
Prepares boys for college and scientific school. For catalogue address THOMAS H. ECKFELDT, Head Master.

MASSACHUSETTS, NATICK.

**WALNUT HILL SCHOOL FOR GIRLS**

NATICK, MASS. Near Wellesley and Boston. Certificate admits to seven leading colleges. Advanced courses offered. Ample grounds for golf, tennis, basket ball. Catalogue and Views sent on application.  
Miss CONANT and Miss BIGELOW, Principals.

MASSACHUSETTS, BOSTON.

**BOSTON EVANGELICAL INSTITUTE**  
Boston Station R.

This school reorganized is in the care of efficient instructors and prepares young people for all Christian work. Its course of study is carefully arranged for that purpose. The next term begins Sept. 18, 1901. For particulars inquiry may be made of Rev. Henry C. Graves, D. D., President, Somerville, Mass., or R. C. Habberley, Esq., Secretary, Boston, Mass.

## Educational

## MASSACHUSETTS

MASSACHUSETTS, ANDOVER.

**ABBOT ACADEMY** For Young Ladies,  
Andover, Mass.

The 73d year opens September 19. Three Seminary Courses and a College Fitting Course. Annual expenses \$400. Address Miss EMILY A. MEANS, Principal. For catalogue, W. F. Draper.

MASSACHUSETTS, WEST BRIDGEWATER.

**HOWARD SEMINARY**

For Girls and Young Ladies

WEST BRIDGEWATER, MASS.

Academic, College preparatory and Special courses. Library, Laboratory, Art and Music Studios. Terms, \$350 to \$400. Catalogue. Miss SARAH E. LAUGHTON.

MASSACHUSETTS, WELLESLEY.

**The Wellesley School** FOR BOYS

Prepares for College. Much attention is given to development of character. Special inducements offered to young boys. Apply to EDWARD AUGUSTINE BENNER, Wellesley, Mass.

MASSACHUSETTS, BOSTON.

**College of Physicians and Surgeons.**

Standard requirements. Allowance for service in Dispensary and Hospital. Twenty-second year opens Sept. 17th. Ample instruction in actual practice. J. H. JACKSON, A. M., M. D., REC'D. Near City Hospital. Shawmut Avenue, Boston, Mass.

MASSACHUSETTS, WORCESTER.

**MISS KIMBALL'S HOME SCHOOL**

FOR GIRLS.

Pleasant home. Excellent instruction. Several courses of study. College preparatory. Permanent home and care for motherless girls. Descriptive circular sent on application. Worcester, Mass.

MASSACHUSETTS, AUBURNDALE.

**LASELL SEMINARY**

For Young Women, Auburndale, Mass.

Of the Lassel Catalogue one critic writes: "It presents more right ideas about education in general, and the best development of girls in particular, than any such book I have ever examined. Of your marvelous success in reducing those ideas to practice, you already know my opinion." Student, life at Lassel is happy, healthy, earnest and parents agree it is in all ways profitable for their daughters. Write for catalogue.

C. C. BRAGDON, Principal, Auburndale, Mass.

MASSACHUSETTS, BOSTON.

**BOSTON UNIVERSITY** Metropolitan advantages of every kind. 144 instructors. 1,950 Students from 92 Universities, 21 Foreign countries and from 35 American States and Territories. WILLIAM F. WARREN, President.

**BOSTON UNIVERSITY** For College Graduates free rooms and free tuition in the heart of **SCHOOL OF THEOLOGY** Boston. Nearly two hundred students. Fifty-fourth Year opens Sept. 18. Address Dean, M. D. BUELL, 12 Somerset St.

**BOSTON UNIVERSITY** For College Graduates 100 special Scholarships of \$25 each. Located close to **SCHOOL OF LAW** students last year. Opens Oct. 2. Address Dean, S. C. BENNETT, Isaac Rich Hall, Ashburton Place.

**BOSTON UNIVERSITY** All College Graduates are favored in the entrance examination. Exceptional **SCHOOL OF MEDICINE** facilities. Opens Oct. 3. Address Dean, J. P. SUTHERLAND, 295 Commonwealth Ave.

**BOSTON UNIVERSITY** Five hundred students in attendance. Elective courses in great **COLLEGE OF LIBERAL ARTS** variety. Admission from certifying schools without examination. All the collegiate degrees. Opens Sept. 19. Address Dean, W. E. HUNTINGTON, 12 Somerset St.

**BOSTON UNIVERSITY** Philosophical and literary courses, leading to the degrees of A. M. **GRADUATE DEPARTMENT** College graduates only. Opens Sept. 19. Address Dean, R. P. BOWNE, 12 Somerset St.

## Educational

## MASSACHUSETTS

MASSACHUSETTS, EASTHAMPTON.

**WILLISTON SEMINARY**

Prepares boys for any college or scientific school. Library; physical, chemical, biological laboratories; gymnasium, etc. New athletic field with 4 mile track. Opens September, 1901. JOSEPH H. SAWYER, M. A., Principal, Easthampton, Mass.

MASSACHUSETTS, NORTON.

**WHEATON SEMINARY**  
FOR YOUNG WOMEN

REV. SAMUEL V. COLE, A. M., D. D., President

67th year begins Sept. 18. Endowed college preparatory; with advanced courses for high school graduates and others not wishing full college course. Native French and German; music and art. Steam heat, electric lighting, etc. New brick dormitory just added. Gymnasium, tennis, golf, extensive grounds. Beautifully and healthfully located, within 30 miles of Boston. Christian home influences. For catalogue address the president, Norton, Mass.

## RHODE ISLAND

RHODE ISLAND, PROVIDENCE.

**FRIENDS SCHOOL**

Providence, R. I. Founded by Friends over a century ago, but open to all denominations. Endowed. Eighteen States represented last year. Ideal combination of school and home life. \$300 a year.

AUGUSTINE JONES, L. L. B., Principal.

## CONNECTICUT

CONNECTICUT, NORWALK.

**MRS. MEAD'S SCHOOL** for Girls.

"Hillside," Norwalk, Conn.

Admits to leading colleges. Special studies for girls who do not go to college. Mrs. M. E. MEAD, Prin.

CONNECTICUT, LAKEVILLE.

**THE TACONIC SCHOOL**  
Lakeville, Conn.

A beautiful school for girls, after the highest New England standards, in a lovely lake and mountain region.

For circular and particulars, address the Principal, Miss LILIAN DIXON, A. B. (Bryn Mawr and Wellesley.)

## NEW YORK

NEW YORK, NEWBURGH-ON-HUDSON.

**The Misses Mackie's SCHOOL FOR GIRLS**

Newburgh-on-Hudson, N. Y. Certificate given in both General and College Preparatory Courses.

## NEW JERSEY

NEW JERSEY, PATERSON.

**The Paterson Military School**

College Preparatory. The Principal will receive a limited number of boys into his **Country Home** at Wyckoff, N. J., during the next school year. Best of references. For circular address the Principal, LINCOLN A. ROGERS, A. M., Paterson, N. J.

## PENNSYLVANIA

PENNSYLVANIA, PHILADELPHIA.

**IVY HOUSE**

Preparatory to Bryn Mawr and other colleges. Address Miss MARY E. STEVENS, 59 High Street, Germantown, Philadelphia, Pa.

## OHIO

OHIO, OBERLIN.

**OBERLIN COLLEGE**

69th Year begins

September 18, 1901.

JOHN HENRY BARROWS, President.

A progressive Christian College, thoroughly equipped with libraries, museums, laboratories and gymnasiums. Seventeen buildings. Departments: The College, the Academy, the Theological Seminary, the Conservatory of Music. Also courses in drawing and painting, and a four years' Normal Course in Physical Training for women. Eighty-four instructors, 1,357 students last year. For full information, address the Secretary, GEORGE M. JONES, Box E 25, Oberlin, Ohio.

**van Houten's Cocoa**

Nutritive, Refreshing, Economical in use. A breakfast-cupful of this delicious Cocoa costs less than one cent.

Sold at all grocery stores—order it next time.



# THE CONGREGATIONALIST

Saturday  
29 June 1901

and Christian World

Volume LXXXVI  
Number 26

## Event and Comment

### This Week's Portrait

On our cover page we present a picture of Rev. G. Campbell Morgan, and elsewhere in this issue two pen pictures, one as he was bidden farewell by his hosts of English friends, the other as he revealed himself and his plans to the New York representative of *The Congregationalist* last week. Both of these descriptions of the man and his intentions will deepen the interest of Christians generally in the great work which he now undertakes. It will be seen that he does not crave to be known as Mr. Moody's successor, or to pose as a famous evangelist expecting to convert great multitudes of the American people. He simply desires to do his own work, first of all, of teaching and quickening Christian hearts and then to reach out, as opportunity may offer, for the unconverted multitudes. In this desire, so modestly expressed, and which from personal knowledge of Mr. Morgan we believe to be his ruling characteristic, he will have the sympathy and Godspeed of all who realize that this great American country needs, as an offset to its increasing material prosperity, the leavening influence of consecrated leaders.

### The Aftermath of the Jubilee

One of the faithful men to whose arduous preliminary efforts the success of the recent Y. M. C. A. Jubilee in this city is due met on the street last week a prominent business man, who said to him: "This convention has waked me up. I have been a church member for ten years, but have been dead a good part of the time. To see a gathering like that just held, to which business men have come from all over the country, has been a revelation. I want to take off my coat and go to work, and I begin to realize that a man does not enjoy his religion unless he does something in connection with it." This incident of which we have chanced to hear is only one among many indications of the effect of this remarkable gathering. Coming at a time when the currents of church life are naturally slackening, owing to the approach of summer, the convention brought to the Boston churches an accession of strength and courage which will be felt for months. We hope and believe that many an individual Christian has been awakened by this magnificent object lesson in practical Christianity to the extent and nature of the King's business and to an eager desire to have a share in it.

### Take the Most of the Summer

We congratulate our Episcopalian and Unitarian friends in being so promptly in the field with their open-air services

on Boston Common. In that congeries of grotesque and noisy babblers of strange doctrines, where religion is caricatured and denounced, and where all vagaries and isms are expounded to the listening multitudes, it is refreshing to have, at least, two or three preaching stations where the note is that of sober, earnest, sensible religion suited to human nature's daily needs. When the bishop of the Episcopal churches of Massachusetts thinks it worth his while to preach there occasionally, it should open the eyes of church people generally to the special opportunities which the summer affords in reaching the people outside the church. They are more accessible then than at any other time in the year. Attractive as we may make our churches in the winter, warm as is the hand of welcome stretched out to the stranger, the habit of staying away from church is too strong in the case of the multitudes to yield to the persuasions which even our most democratic churches extend. But in the summer they assemble in the parks and at the beaches or on the village green in the country towns. We urge again this year, as we have repeatedly urged in these columns, the careful canvassing of such opportunities in each local field by the church and ministers responsible for them. Perhaps in some places the effort may better take the form of the tent movement, so exceptionally successful in Philadelphia during the last two summers, and which we are glad to see is to be renewed again this coming season.

### A Secretary- ship Filled

The directors of the Education Society have quickly and wisely filled the place made vacant by the transfer of Secretary C. O. Day to the presidency of Andover Seminary. They have elected Rev. E. S. Tead and he has accepted the office. Mr. Tead has been for several years one of the most active and useful directors of the American Missionary Association, and has but recently returned from a visit to Porto Rico for the purpose of inspecting the educational work of that society there. He is a graduate of Amherst College and Andover Seminary, and his two pastorates have been at Cumberland Mills, Me., and at Prospect Hill, Somerville, where he now is. Mr. Tead is one of the best known ministers in the vicinity of Boston, and his ability as a preacher and pastor is evinced by the fact that his Somerville pastorate has continued for seventeen years with constant prosperity. He will bring to this new position extensive knowledge of our denominational affairs and an experience of educational work acquired by thorough

study of the schools and colleges of the A. M. A. He has been for many years a member of the Boston Monday Club, which is a fruitful source of supply for college and seminary professorships and secretaryships of missionary societies. Mr. Tead offered his resignation of his pastorate last Sunday, to take effect July 14.

### A Double Ordination

Profs John Winthrop Platner and James Hardy Ropes, members of the faculty of Harvard Divinity School, were ordained by a Congregational council at the First Church, Cambridge, Tuesday evening of last week. Professor Platner is the newly elected professor of ecclesiastical history in Andover Seminary. Professor Ropes is a native of Andover, a graduate of the seminary and one of its trustees. His father is the seminary librarian. He has been professor of New Testament literature at Harvard for the last six years. The statements of Christian experience and theological belief presented by these gentlemen were so thoroughly satisfactory to the council that few questions were asked. In both cases the vote to ordain was unanimous and in private session some of the most conservative members expressed the gratification which was felt by all on such valuable accessions to the ranks of the Congregational ministry. The reverent spirit, positive affirmation of Christian doctrines and clear exposition of their meaning, with strong earnestness of purpose, seem to prophesy a new era of leadership of our schools of divinity, a leadership of religious thought and life in the churches. It was specially significant that representatives of Harvard and Andover met together with pastors and delegates of the churches and considered theological questions without the slightest suggestion of suspicion of one another's orthodoxy and with evident harmony, both of mind and heart. The new century is bringing in a better day.

### Northfield Young Women's Conference

In the usual order at Northfield, the young men's meetings of early July will be followed for ten days, from the 12th to the 22d, by the conference for young women. This is a gathering at which the students from our colleges are largely represented, but it is not intended for these alone, but for all young women who desire help and fellowship in a few days devoted to study of the Bible and of methods of Christian effort and missionary progress under leaders of world-wide fame and proved capacity. The delightful surroundings

and cheerful Christian fellowship of Northfield make it an unusual opportunity of restful enjoyment as well as spiritual opportunity. Mr. John R. Mott will be the leader and Mr. George C. Stebbins the musical director of this, as well as of the young men's conference, and among the speakers will be Dr. and Mrs. Taylor of the China Inland Mission, Campbell Morgan, Mrs. Sangster, Robert E. Speer and others.

#### The Christian Endeavor Pledge

Two things are essential in order to the growth of any religious organization—a definite obligation on the part of every member and the active sense of fellowship. The Christian Endeavor Society uses both these noble ends. It would not be a pleasant task to imagine what might be the condition of the Christian churches throughout the world today if their young people had not been guided into local and general organizations, and these into a united body whose spiritual impulse has been so wrought into action as to kindle a new enthusiasm for righteousness and a new loyalty to Jesus Christ. The spiritual life of youth manifested in the Christian Endeavor movement is vital to the churches, and we hesitate to accept Dr. Clark's statement in his article this week that some Congregational churches seem inclined to break up that movement. If it is true, we welcome his assurance that no such tendency appears in any other denomination. Some criticism we know is being made, especially concerning the pledge laying on the conscience of every member the obligation to take audible part in every meeting. But Dr. Clark effectually answers that criticism by declaring that the form of the pledge recommended by the United Society is not essential to membership. "Any pastor," he says, "is at liberty to frame a constitution and a pledge for his own society." Pastors are therefore free to shape the organizations of their young people for the highest advantage of the churches to which they belong, and these organizations may still be in fellowship with and contribute to the strength of the united movement. Christian Endeavor has a generation of experience behind it, an accumulated power for good and large possibilities yet before it of inestimable value to the churches of the twentieth century.

#### One Annual Meeting, or More

Popular sentiment in our churches is manifestly in favor of at least one meeting every year for the home national societies of the denomination and one for foreign missions, and also in favor of having one of these meetings in the East and the other in the Interior or West. The wisdom of this plan appears to be confirmed by an examination of the list of delegates attending the meeting of the Home Missionary Society in Boston last May. Of the 437 delegates in attendance only fifteen came from any point west of New York State. The Interior and West were practically unrepresented. Their newspapers gave only brief announcements of the meeting, and but for the reports in *The Congregationalist* and *The Advance* the churches outside of New England and the middle states

would hardly have known that the Diamond Jubilee of the Home Missionary Society had been held. If such meetings have the value which we believe they have, they must be held in different sections in order to be national in their influence, and once a year is not too often for one great missionary assembly to be held within reasonable reach of the churches.

#### A Criticism of Missionaries

Bishop Potter of New York delivered an address last week before the Phi Beta Kappa Society of the University of Rochester, and he is reported as saying that some missionaries disregard the customs of the foreign countries to which they go and thereby bring reproach on the Christian religion. The criticism is just. We have heard, for example, of young American women going unattended into the market place of a city in China and singing in English Moody and Sankey hymns. It is not the custom for girls to sing unattended in such public places in China unless they are prostitutes. These women did not know this, and supposed they were leading the heathen to worship God while, in fact, they were presenting themselves in the guise of characters they abhorred. We have witnessed an instance in street preaching as unfortunate as this by an American missionary in a Mohammedan city. Those foreign missionary societies which send out men and women untrained for their work and unguided, or unwisely guided, in the field to which they are sent, deserve severe criticism. Their professed reliance on the Holy Spirit for guidance is, at least, a deplorable mistake. Such work is as foolish as would be the act of a government sending blind men as soldiers to fight the battles of their country, asking only if they were loyal and patriotic. But instances such as Bishop Potter criticised are exceptional, and he made that fact plain. It is remarkable how eagerly such criticisms by prominent men are reported in the daily press as indictments against Christianity and foreign missions. Bishop Potter made the same criticism on our consular service abroad, and said truly that many of the representatives of our Government in foreign lands have been sent in order to reward them for political services at home and not for their fitness to fill these important places. It is a mistake as reprehensible as any made by missionary societies.

#### Wise Words to Graduates

Many young men and women going out from classic halls of learning into active life heard last Sunday eloquent statements of the principles which they must maintain in order to succeed. President Hadley emphasized to Yale Seniors the duty of serving others. President Harris told the graduating class at Amherst that their work in the coming age is to teach, plead for justice, act as good citizens and preach the gospel of the ideal life. President Hyde at Bowdoin spoke of the training of unconscious mental processes, on which all the student's subsequent intellectual work will depend. President Tucker told the Dartmouth graduates that the dominant man, the man whom society most values, is the

man who determinedly seeks to secure justice. Presidents Carter of Williams and Brainerd of Middlebury spoke on lines similar to those already mentioned. Indeed, it seems to be the general custom for college presidents to speak for themselves these farewell words to their students. But Dr. Lyman Abbott was the preacher at Wellesley College, Dr. Nehemiah Boynton at Phillips-Andover Academy and Dr. C. H. Daniels at Kimball Union, Menden, N. H. In all these institutions the audiences were very large, and the themes with their treatment befitted the occasion.

#### A Primary Sunday School Course

At a meeting of the International Sunday School Lesson Committee in April last it was decided, in co-operation with editors and primary workers, to issue a course of Bible lessons for children under six years of age in time to be prepared by lesson writers before the end of the present year. Committees appointed in April met in New York June 19 and considered many plans which had been prepared for a beginners' course. But the committee did not find any of them satisfactory and wisely decided that by undue haste they would defeat the end in view. Dr. A. F. Schauffer, the chairman of the meeting, writes: "After long and prayerful discussion it was unanimously decided that in so serious a matter as the issuing of a permanent beginners' course more time was necessary than had been supposed. It was our hope to be able to issue such a course to the publishers in time to allow their lesson writers to prepare the lessons and have them put on the market by the first of January, 1902. Our discussion showed this to be impossible. The unanimous vote therefore was that we plan to publish a course not later than Jan. 1, 1902. After that the publishers can pass the course over into the hands of their lesson writers. We much regret this delay, but feel that in a case like this delay resulting in a more perfect course was better than undue haste." The result of this meeting makes it evident also that it would be impossible for the committees appointed to prepare an advanced course to satisfy the Sunday school world in time for their use by the beginning of next year.

#### The United Congregational Church

The next meeting of the Congregational Union of England and Wales in October is likely to be a memorable one. Its president, Dr. Joseph Parker, has been advocating for the last year a new organization of churches with its general administration intrusted to committees. This was the theme of his address at the meeting in London last April. His plan is now more definitely announced in a resolution he proposes to present to the union, looking to a new organization to be governed, as to matters affecting the general welfare of the churches, by representative assemblies, whose decisions shall be final and binding until the assembly orders otherwise. The last clause of the resolution instructs the trustees and the committee of the Congregational Union to take all constitutional, legal and other necessary steps in order that the United Congrega-



tional Church may replace the present Congregational Union on or before Jan. 1, 1904. This is a stride towards Presbyterianism far longer than the Congregational Church of England will be likely to take at present. The attempt, if it should result in the formation of the organization proposed, would include only a portion—probably a minority—of the churches, and would drive the others back into the complete individualism which has been considerably modified since the formation of the Congregational Union seventy years ago. Such a scheme from Dr. Parker would have prospect of more favorable consideration in London than in Manchester, where the meeting is to be held next autumn. It may serve, however, to call out a lively discussion, and perhaps may lead eventually to some concentration of authority in matters of common concern. The shrewd president has an alternative resolution ready, recommending the suggestions of his address to the consideration of the churches and county unions, and this may be used as a safety valve.

**Dr. Paton's Return to Work** After a vacation of two years, spent largely in effort with the churches in behalf of missions, Dr. John G. Paton has turned his back on England and America and returned to the field of his great lifework in the South Pacific. The situation in the New Hebrides is difficult for the Presbyterian mission with which Dr. Paton has so many years been connected, owing to the encroachments of the French, who have been dispossessing the natives and have threatened to deport 100,000 criminals from France to the islands. The safety of the people seems to depend upon a British protectorate, which Dr. Paton, backed by Australian public sentiment and the wish of the islanders as shown by the petition of 106 leading chiefs who petitioned for annexation, has labored to secure. In twenty-two islands the people are under Christian instruction and landing is secure, but there are still from 40,000 to 60,000 cannibals left in the group as against 18,000 Christians and 3,000 church members. Another enemy of the work is the traffic in laborers for the plantations in Australia and the French island of New Caledonia, which is often a thinly disguised form of kidnapping and slavery. The farewell meetings in London at which this venerable missionary has spoken have left a deep impression.

**A Plea for Reciprocity**

While Secretary of State Hay and Minister of Finance Witte of Russia are explaining to each other and to their respective publics the reasons for the trade war which has opened between the two countries, the American public, if disposed to face the situation frankly, would do well to consider just what our attitude toward European Powers is to be. Persistence in a policy of attempted exclusion of foreign products and of obtrusion of our products on markets European, or hitherto controlled by Europeans, is certain to involve us in trade wars of a grave kind. We cannot go on doing commerce

with a wall around our own domain and yet expect the products of our factories and farms to go about the world freely. Mr. Blaine saw this plainly before he died and endeavored to so shape tariff legislation as to foster our export trade without incurring European hostility. The present Administration sees it and the majority of the electors of the dominant party see it, hence the declaration in the Republican party platforms of 1896 and 1900 in favor of a policy of reciprocity. What, then, bars ratification of reciprocity treaties, which would provide for a give and take order of commerce, varying with national productivity? Nothing but the power the United States Senate possesses in the matter of ratification of treaties and the willingness of influential senators to block a policy beneficial to the nation as a whole because some industries in New England and on the Pacific coast fear the effects upon their income if treaties with France,



Judge William H. Taft

Italy and South American countries are ratified. In short, sectional selfishness is to stand in the way of national welfare.

Persistence in this course will lessen the Senate's standing, and lead to a call for the abolition of its power to thwart executive will. Indeed, it is already apparent that our ability to compete with European Powers in the political and industrial conflicts of this century is to be hampered seriously by the ever increasing assumption of authority by the Senate in the matter of ratification of appointments and treaties. European Powers will not tamely submit to such rebuffs as we have recently given them—through the Senate—after patient consideration of new treaties sought for by the executive department of our Government. They cannot understand the helplessness of the executive in the matter, and, having been snubbed in the matter of negotiation, now naturally turn to retaliatory measures.

**Civil Government in the Philippines**

July 4 is to be a day of historic import in the Filipino calendar hereafter, just as it is in ours. The President, through Secretary of War Root, has issued an order naming next Fourth of

July as the day when civil authority in the Philippine Islands shall supersede military government. Judge William H. Taft, hitherto president of the commission, becomes civil governor, exercising executive authority under the provisions of the instructions issued to the Taft Commission in April, 1900, his acts being subject to the approval and control of the Secretary of War of the United States. Officials of municipal and provincial civil government which have been or shall be established in the islands will report to Governor Taft, and the power of appointment hitherto resting in the commission or in the military governor will be exercised by the governor with the advice and consent of the commission. General Chaffee, who succeeds General MacArthur as head of the military forces in the islands, will exercise authority of a military sort in districts where insurrection exists, or in those where public order is not sufficiently established to enable provincial civil governments to be set up. All reports from the islands point to a marked change in the situation for the better, and toward consummation of the beneficent intentions of the United States Government. Transports laden with soldiers are coming home and transports laden with school teachers are going out. Mohammedan teachers educated in English schools and colleges in India are to be procured to teach Mohammedan natives in our schools in Mindanao. Reports from the Sulu archipelago show that the native chiefs not only are succumbing to the wise policy of political tutelage begun by General Bates in his original negotiations, but that they are also voluntarily decreeing an end to slavery. The sun is doing what the wind could never have done. We could have begun our nominal rule in these islands with decrees against polygamy and slavery and had an interminable race and religious conflict. Already the

customs which we abhor and which our laws do not countenance are beginning to pass away.

**Recent Diplomatic Changes**

The recent transfer of Mr. Loomis from the post of United States minister to Venezuela to the similar post at the Portuguese court, and the transfer of Mr. Herbert W. Bowen, until recently United States minister at Persia, to the similar post in Venezuela, and other minor appointments in the diplomatic service, are interesting chiefly because they show that the men have adopted the diplomatic career as a life career, and that the United States is now following the policy of European nations in shifting its diplomatic servants about as circumstances seem to make wise, promoting men from lesser to more important posts and thus giving to our diplomatic service a quality of effectiveness and stability which it has lacked too often in the past. Mr. Bowen is a person whose past, present and future career should interest Congregationalists, because he is the son of Mr. Henry C. Bowen, long time owner and publisher of the *New York Independent*. He began his diplomatic career in 1890, being sent to Spain

as consul; in 1895 he became consul-general at Barcelona, and during the trying days preceding the Spanish war he rendered admirable service. From Spain he was ordered to Persia, and now he goes to Venezuela to straighten out a tangle, for the solving of which Mr. Loomis had become impossible, owing to personal feeling against him by the head of the Venezuela government.

**The Week's Mortality** The death in London of ex-Governor Pingree of Michigan removes from the political arena of this country a man who had the confidence of the masses—whether worthily or not we do not attempt to say—and whose partisanship was of a type which bore no label that was permanent. As mayor of Detroit and as governor of Michigan, and as an independent Republican commentator on national policies, he fought—apparently—for what seemed to him the rights of the many as over against the privileges of the few. His own valuation of himself was high. The assassination of Hoshi Toru, minister from Japan to the United States, 1896-98, eminent as a parliamentarian in the lower house of the Japanese Diet, and formerly a cabinet minister, removes a self-made man, finely educated in Japan and England, and destined, had he lived, to have risen to an even higher place in the councils of Japan. Of late his reputation for honesty had been impugned in certain quarters in Japan, and in defense of his honor he had shown vigor and keenness. By temperament combative and positive, he incurred much enmity; and it would not be surprising to learn in later reports from Japan that his political enemies had put him out of the way by hiring assassins. The sudden death of Mr. Adelbert Hay, Yale, '98, in New Haven, where he was preparing to celebrate Commencement with his classmates, has taken from his father—Secretary of State Hay—a son who was to him more like a brother and friend; it has removed from political life and national service a young man of fine education, wealth and reasonable ambition, who had proved his patriotism and ability by volunteering to serve as United States consul at Pretoria during the Transvaal war, and who was planning to become private secretary of President McKinley, just as his father had been, in days gone by, private secretary of President Lincoln. The calamity has cast a shadow over the land, owing to universal sympathy for the father of the youth, whose service to his country and whose character have made him more generally trusted and respected than any Secretary of State for many years. Mr. Adelbert Hay's service to British soldiers and citizens in the Transvaal is not forgotten now by the British press in their comments on the tragedy.

**French Stability** The Waldeck-Rousseau ministry, which, when it was formed, was not expected to last six weeks, has entered upon its third year of life with assurance that its tenure will last for some months to come. This is a record only surpassed once since the third republic came into being, and is the more remarkable because it is a coalition

ministry made up of heterogeneous elements. During its term of power the ministry has skillfully guided the republic out of the turmoil caused by the Dreyfus incident; it has brought about radical reforms in the army along lines of action suggested by the persecution of Dreyfus; it has grappled with the Roman Catholic brotherhoods and passed legislation calculated to put an end to their amassing of wealth and their plottings against the republic, and this it has done without forcing Catholics in general to make common cause with the brotherhoods against the republic. Foreign affairs have been wisely managed, more amicable relations with Great Britain, Germany and Italy being cultivated without weakening at all the bond uniting France and Russia. Much has been done to ameliorate domestic labor conditions, and the Socialist members of the ministry have secured concessions calculated to lessen radicalism among the masses and convert them, as in Germany, into Socialists of the opportunist type. Obviously a record like this makes for national wealth and prestige, and all genuine friends of republican institutions the world over cannot but rejoice at the good sense shown by President Loubet and Premier Waldeck-Rousseau and his associates in the cabinet.

**The Liberal Party Rent by the South African Issue**

Recent speeches by Mr. John Morley and Sir William Vernon Harcourt, denouncing the British ministry for its past and present South African policy, and by Hon. H. H. Asquith, defending the prosecution of the war and the determination of the ministry to stand to the last for British supremacy in South Africa, have put beyond hope of concealment the radical dissensions of the Liberal party in England and the apparent futility of Sir Henry Campbell-Bannerman by his characteristic policy of opportunism holding the party together in even a semblance of unity. That this should happen at a time when the ministry is vulnerable and when a united Liberal party joined with the Irish could make a Conservative majority dwindle perceptibly, if not wholly, is deplorable viewed from the standpoint of the old English Liberal or of those Americans whose sympathies always have been with the Liberal party. Apparently England, like the United States, is about to see a new alignment of partisans, and the coming to the front of a Radical party.

**The Situation in China**

It is just about one year since the missionaries and other foreigners in Peking found themselves besieged. As a survey is made of the history of the year, there is much to cause a feeling of optimism and not a little to cause pessimism. Reports as to the condition of affairs in several of the provinces where the Boxers had full sway by no means agree as to the possibility of resumption of trade or missionary endeavor by foreigners. The court is still absent from Peking, and there is no decisive word as to who is still the dominant force, the empress dowager or the young emperor, or as to whether a reactionary or progressive policy will prevail. The foreign ministers

and missionaries who faced death in Peking have been saved. The allied armies have forced a pledge of payment of indemnity, but the method of payment has not been settled. Nominal cession of Manchuria has been prevented, but actual possession Russia has and will keep. The United States emerges from the period of joint Occidental discipline of China with an excellent record for leniency and steady moral pressure by its diplomats and courtesy and bravery by its soldiers. But whether the Occident as a whole has bettered its reputation with the Chinese is doubtful, and there are those who claim that China's experience has given her people a unity of purpose and sentiment never known before. The reports of General Chaffee, just published, relative to looting and violence on the part of the allies, go far toward establishing the contentions of those who hold that in punishing the Chinese for inhumanity the Occidental Powers were equally inhuman. Reports from northern provinces distant from Peking, as yet unconfirmed, tell of renewed massacres of Christian missionaries and converts. United States Minister Conger, who returns to Peking soon, in an address at Tufts College last week, pleaded for discrimination by the American people in judging the Chinese, and hoped that it would not be the common opinion in this country that the Boxer movement was in any sense national or typical of the Chinese attitude toward foreigners. He predicts that for the next fifty years the center of human history will be the Pacific Ocean, with the United States and China as leading actors in the drama.

**Blantyre Mission, British Central Africa** An interesting booklet, entitled *How We Stand after Twenty-five Years*, printed at the Church of Scotland's Mission Press, Blantyre, to the south of Lake Nyassa, contains a bright record of a quarter of a century's endeavor to elevate and Christianize African manhood in the chief commercial center in British Central Africa, the resort of a large European population and of native races. In addition to the admirable industrial, medical and educational activities, the spiritual outlook is a gratifying story. In the native church at Blantyre there are 367 communicants and 164 Christian children, making a total of 531 native members, and no less than thirteen schools and 720 scholars. In the church, which is a handsome modern structure, not surpassed, if equaled, by any similar erection between the cape and Cairo, and is entirely the workmanship of the African converts, the whole mission, teachers and scholars, Europeans and natives, gather for prayer daily. Besides worship on the Lord's Day, communion is celebrated monthly, when natives and Europeans sit down together—a spectacle rarely seen elsewhere in Africa. The church of Scotland, emulating the United Free Church, is making a promising start for a new century foreign mission movement in aid of her work abroad.

Brown University rejoices in the fact that a \$2,000,000 endowment has been secured.



### A Veto and Its Effect

In our issue of Jan. 11, 1900, we published an appreciation of Winthrop Murray Crane, who had then just taken his seat as governor of the ancient commonwealth of Massachusetts. Some things that we then said of him may have seemed effusive to some of our readers. During the months that have intervened he has gone steadily on his way, revealing the qualities we then claimed for him, and winning popular regard. Nothing that he has done has surprised or disappointed us. He has stood for honesty, economy and fair play, just as he did in Dalton as a manufacturer and as a citizen before he was elected governor. Therefore, in turning to consider and comment upon Governor Crane's most recent revelation of courage and sympathy for the masses, we do it with especial pleasure. Our prophecies have come true, and an accurate prophet may be forgiven a measurable degree of complacency.

Reduced to lowest terms the conflict between the Boston Elevated Railroad and the legislators of Massachusetts on the one hand and Governor Crane and the people of Boston on the other hand was a matter of corporation wants *versus* popular rights. The legislature proposed to give a forty years' franchise for the new subway to the corporation, and refused a referendum vote on the proposition as a whole. The people's loyal representatives in the legislature and the governor in his veto message stood for a briefer franchise period—thirty-three years—and for a popular vote on the proposition. Moreover, the governor in his veto message pointed out other radical defects in the law, all of which favored the corporation.

Before the bill came to him for his action Governor Crane let it be known what he intended to do. But his note of warning had no effect on the legislators, and the bill passed the House and Senate by majorities clearly indicating the strength of the corporation in legislative halls. Had the vote on the veto been taken immediately after the message was received it might have been passed over the governor's veto. But the interval of several days between the veto and the vote was long enough for the people of the state to read and digest the governor's *exposé* of the inwardness of the measure, and as a consequence legislators in the House to the number of sixty-eight who had voted for the bill drafted in the interests of the corporation changed their vote to meet popular opinion led by the governor; and the veto was sustained by a vote of 135 to 98.

Thus another service to the plain people from which he sprang must be credited to the wealthy, conscientious Berkshire County Congregational layman, who looks upon his post as one of duty and service, fearing no set of men who put self above civic welfare. For doing his plain duty he has earned the praise of "the man on the street" and the scholar in his study, President Carter of Williams College using Governor Crane's veto to point a moral in his baccalaureate sermon last Sunday.

As a consequence of Governor Crane's share in this particular controversy the

executive department looms larger in popular favor and the legislative department sinks lower. His indorsement of the referendum idea has given it new standing in state politics. Sentiment in favor of briefer tenure of franchises has been much increased. Last, but not least unfortunate, not only has popular confidence in legislators and representative government been lessened, but the subserviency of three of the leading newspapers of Boston to the corporation influence has lessened respect for editorial utterances and for Boston journalists.

### A Model Farewell Sermon

The departure of a pastor from a church may be made an occasion chiefly for calling attention to the qualities and achievements of his ministry. It may be utilized, on the other hand, as a signal opportunity to arouse Christian enthusiasm and point out definite lines of future progress. In the latter case the retiring pastor subordinates himself, reduces to a minimum the catalogue of calls, funerals, additions to membership, and exalts the divine mission of the church, which persists from age to age despite all changes in the *personnel* of its leaders. This form of farewell discourse was the one chosen by Dr. Munger when, a few Sundays ago, he preached his last sermon as acting pastor of the United Church in New Haven.

If any minister putting off the harness might be permitted to indulge in retrospect, it would be Dr. Munger. To be sure, his reputation in this country and in England rests, to a large extent, upon his fruitful labors in the field of authorship, but while he has been influencing thought through such volumes as *The Freedom of Faith* and *The Life of Dr. Bushnell*, no man has been more faithful than he to the pastoral function. Not to go back of his New Haven pastorate, his fifteen years' service there have welded into one strong, democratic, effective church elements which at the start represented two different organizations with their separate traditions. As it has stood there on the beautiful green under the arching New Haven elms, United Church has from year to year sought in specific ways to perform a ministry for the whole city. Far from relying on the inherent strength of his pulpit work, Dr. Munger has endeavored to organize the various departments of his church so that they would make definite contributions to the practical service of the city and the world. The Sunday evening men's club is one of the indications of the conception of its larger duty which Dr. Munger has sought constantly to instill. Under the auspices of that notably successful organization, the best men in the country have spoken their messages to crowded houses.

The fact that the church has already been thus led out into a wide field of ministration gives pertinence to the injunctions with which this farewell sermon abounds. Little emphasis is laid on what has been done. The note is that of advance. Dr. Munger's people are reminded of the peculiar relation in which the United Church stands to that city in that it occupies a site reserved from early

days for it by public grant. This, in Dr. Munger's opinion, constitutes a special reason for being known as a church "that opens its doors to the whole city and offers it a broad and common Christianity."

The words which Dr. Munger speaks in reference to the value of organizations are no less significant. He declares that the weekly prayer meeting, the Sunday school, the missionary and young people's organizations are essential to the life of the church. They are for all the churches "centers of life whence radiates whatever of life is in them and measures its influence." "A church that subsists on preaching has its analogy in the lowest life in creation." The best thought which he has given to his people, he asserts, has been given to them in their midweek service. Such testimony has a bearing upon many questions now under discussion. They warn us that the reaction against over-organization should not lead to under-valuation of the worth of organizations. The church which is simply a preaching station is destined to brief existence, even if a Hillis, a Gunsaulus or a Munger fills the pulpit.

We are grateful for this strong, sensible and helpful farewell sermon of Dr. Munger's. Through it he has rendered a service, not merely to the church which he is leaving, but to the fraternity of churches confronted by many of the same conditions that obtain in New Haven. The peculiar relation which exists between the city and the United Church is not often paralleled, but the same obligation which Dr. Munger presses home upon his people to create and sustain a municipal church, one that rises to its high vocation of living for its community and for humanity at large, needs to be taken to heart everywhere.

### Great Britain's Moral Problems

The British people are absorbingly engaged in measuring themselves and one another by moral standards. That is an impression which cannot be escaped by the sojourner in England. He sees it in the daily press. He hears it in the public addresses, feels it in the responses of audiences and in general conversation. The first and foremost question concerning the government, the churches, the industrial world and society is, Are they doing right?

Of course ideas of righteousness vary widely and give occasion for earnest discussion and too often for recrimination. But Christians need not lose faith while they dwell in a country where every public act and policy are brought to the bar of a public opinion which professes to judge according to laws that are the law of God.

The questions of greatest interest at present center around three topics, of which the South African war appears to take the place of first importance. Those who support it do so on the ground that it was inevitable, is righteous and will promote the world's peace and civilization. They are the Conservative party in politics and the Established Church in religion, with a considerable proportion of sympathizers in the Liberal party and in the Free Churches. They are in power

and unquestionably the large majority. Apparently the Free Churches are nearly evenly divided in this matter. The opposers of the war range all the way from those who advocate non-resistance as a necessary Christian principle to those who regard this war as infamous and their rulers as controlled by selfishness, ambition and greed, and who sympathize with the Boers as injured and oppressed.

The Liberal party, so far as this issue is concerned, is divided, without competent leaders and without a program. It regards the mistakes of the war as sins and treats its administrators as conscious sinners ashamed to confess. The party knows what it would have done if it had had the power when the war began, but it does not know what it would do if it could have the power now. It includes high-minded and noble men, but its attitude is simply that of protest, complaint and distrust. It looks on increased taxation, the growth of the military spirit and the advancing competition of other nations in trade as the punishment of Great Britain for its policy of imperialism, and predicts greater woes to follow. With such a rallying cry the Liberal party insures its continued defeat, and does something toward promoting the evils it deplors.

The second topic is education, and the discussion centers around a bill before Parliament which would confer plenary powers on county boards. If passed, as proposed, it will probably strengthen the hereditary social distinctions. There is strong opposition among the upper social classes, which are especially represented by the Established Church, against giving the children of working people more than a rudimentary education. The sentiment is similar to that of the whites of our Southern States with respect to the Negroes. It is claimed that they are fitted to be and must remain as servants of the higher classes, and that education makes them unwilling to fill their places. In many English towns the only schools are those maintained by individual contributions and the fees of the pupils; and these are practically sectarian and controlled by the churches. The age limit for school attendance is only twelve years.

The Liberal party in the main favors public unsectarian schools. It urges effectively that if Great Britain is to compete successfully with other nations in trade, especially with the United States, it must have workmen not only skilled in their trades, but workingmen intellectually as well developed as those in the United States. If the party were to make this an independent issue, it might have prospect of success. But it is disposed to regard the educational condition as one more consequence, at least indirectly, of the government's imperial policy.

The third topic, which many regard as perennially the foremost in importance, is temperance. And here, too, the discussion centers round a bill now before Parliament. The chief practical aim of the advocates of temperance is to secure the power of local option. But the power of landlords, the so-called moral claims of liquor dealers to compensation for the loss of their licenses, and various other obstacles combine to compel many communities to harbor liquor saloons and drunkenness, against which the majority

are opposed. And it seems impossible at present even to secure a law forbidding publicans to sell liquor to children. In all these great moral issues Great Britain acknowledges herself behind her sister nation, the United States. She is in the throes of a political struggle concerning her foreign policy which, for the present at least, we have passed through. She faces an educational problem which we have solved, and thus far her temperance workers seek in vain for the power of prohibition which prevails extensively in our local communities.

Perhaps the most serious reason for apprehension lies in the pessimism of those in England who by their faith and works should be optimists. Mr. Carnegie, in the *Nineteenth Century*, says he has not for thirty years found such despondency in industrial circles of Great Britain as now. We have observed a similar spirit in respect to political and moral issues. But it cannot be permanent. It is contradicted by British history. It is alien to British character and to the Christian faith which is its noblest element. At heart, Great Britain and the United States are rivals only for a purpose common to both. And the Anglo-Saxon race will not vacate its supremacy nor disregard its mission to make Christian morality the standard of living for the world.

### Citizenship on Earth and in Heaven

In the order of Christian thought the heavenly citizenship takes precedence of the earthly. We are to do God's will because we are his loving children. We have one Father in heaven, and one brotherhood in heaven and earth to which our primary allegiance belongs. All barriers of race, of nationality, of training are done away. The communion of saints—of all, that is, who have chosen God as their portion—is the great underlying bond of union for the visible and invisible worlds, making both one.

This unity of the faith, however, is not above life but a part of life, and finds its expression and its witness in the ordinary social relations. God's family is interpreted by each human family which God has set apart to live its life and do his work. The spirit of the greater works within and hallows the less. The kingdom of God finds opportunity of expression in the national life of men. The ideal of a Christian nation has never been attained, but we draw nearer to it in proportion as the Christian citizens do their whole duty in social and political life. There is no inconsistency in the double citizenship of the Kingdom of Heaven and the United States of America. The latter is but one of the opportunities for the manifestation of the qualities of the former.

The real inconsistency appears when the heavenly citizenship is left unrealized in any of the duties or offices of social life, when a man deceives himself by thinking that he can be a good Christian and a bad neighbor, a partaker of the communion of saints and a neglecter of the duties of citizenship, a lover of some vague ideal of humanity and a scorner of the national life of which God intended that his life should become a part.

### In Brief

George D. Herron was dropped by unanimous vote June 20 from membership in the Grinnell, Io., Congregational church last week.

A compromise has been made on the Sunday opening of the Buffalo Exposition by which the educational features are open to the public in the afternoon and evening. This seems to be acceptable to, or at least accepted by, the majority of those who have taken opposite sides of this question.

With deep regret we learn of the death of our correspondent at Manila, Rev. L. P. Davidson, secretary of the Evangelical Union of the Philippines. His article in our last issue shows how valuable the service was he was rendering and how great the loss to missionary work in the Philippines by his death, which was caused by appendicitis.

A Philadelphia paper describes President Slocum of Colorado as "a violent, vociferous Connecticut evangelist," and commends him for saying that a man can be both a politician and a Christian. In the present condition of Pennsylvania politics, it is to be expected that her newspapers will invent new titles for educated men who have faith enough to declare that politicians can be Christians.

The Episcopal diocese of Massachusetts is to be divided, on condition that a fund of \$100,000 is presented to the western diocese for the endowment of the bishopric. Half of this sum is already pledged. The diocese of Washington, D. C., when it was set off from the diocese of Maryland in a similar way, was endowed with a fund of \$120,000. What a staff to lean on such an endowment would be for our state home missionary secretaries!

Mrs. Eddy and her doctrines had the attention of a large number of people in Boston last Sunday. The mother Christian Science church was four times filled with people who listened to the reading of her annual message, which occupied an hour and a half in the reading. At least one of the Boston dailies published it in full. It is a curiosity of literature that so many intelligent people should be interested in it. Rev. Dr. A. C. Dixon attacked the delusion and its head in a vigorous sermon, which was heard by an audience that crowded the Ruggles Street Baptist Church.

We shall publish shortly our annual list of degrees conferred by educational institutions here and abroad. It promises to be rather unusual in some of its details. Oxford has honored Professors Briggs and Brown of Union Seminary, and Glasgow has doctored Andrew Carnegie and Professor Seymour of Yale. Harvard is reported as planning to honor similarly the German ambassador to the United States, and the University of Chicago gave the French ambassador, Hon. Jules Cambon, the degree of Doctor of Laws last week. General Miles of the United States army is a Doctor of Laws by grace of Brown University.

The interesting announcement is made that the Harvard Summer School of Theology, which opens on July 2, will occupy this summer the Phillips Brooks House in the college yard, where the social gatherings will be held and the lectures given. That this assembly of persons of all types of church connection should thus be associated with the catholic name of the great preacher is especially fitting. Morning prayers, conducted by members of the summer school, will be held in the college chapel, and will thus serve as a religious exercise for the whole body of nearly 1,000 students who gather at Cambridge in July for the various summer courses. It is well that in this great summer college religion and theology should have this conspicuous and honorable place.



Hon. J. W. Foster, who writes for us in this number a weighty article on the ethical justification for missionary enterprise in non-Christian lands, is as experienced a diplomat and man of affairs as the United States has. From 1873-80 he was United States minister to Mexico. From 1880-81 he held the same post of honor at the Russian court. In 1883 he went to Spain as our minister and remained two years. From 1892-93 he was secretary of state in the cabinet of President Harrison. He has been dispatched on special diplomatic missions to European and South American courts, and he was agent of the United States before the Bering Sea Arbitration tribunal in Paris in 1893, and a member of the Anglo-Canadian Commission of 1898. Invited by the emperor of China to aid in arranging terms with Japan after the war in which Japan won, Mr. Foster improved the opportunity while in the Orient to study Christian missions, and upon his return he bore unqualified affirmative testimony to their worth. In this article he speaks as a student of international law, as a believer in Christianity and as a sensible American citizen.

### Campbell Morgan at the Outset of His American Work

For several days after his arrival in New York, Rev. Campbell Morgan watched anxiously at the bedside of his wife, who was so ill that her death was feared at any moment. During the voyage she was exceedingly ill, and failed to rally until taken to a hospital. With the first change for the better Mr. Morgan talked with *The Congregationalist* representative long enough to say that he appreciated all that had been done for Mrs. Morgan, especially by Mr. Moody, who came from Northfield to afford any assistance possible. He desired especially that he be not looked upon as a successor of the late Mr. Moody. He is here, he says, simply to advance the work of the Northfield extension, and to do so in his own way, because no man can work in another's way. The length of his stay in America is uncertain, but he expects it to be at least six years. He will locate probably in Baltimore, where he has many friends, and which point he considers central to South and North.

"I will not employ so-called evangelistic methods in my extension work. What I shall do is to try to create new centers and stronger ones for Bible study by persons already members of churches. When I remain in a city for several days I shall give some time to the saving of souls, and in doing so my methods will be somewhat evangelistic. There is so much to do for Christ that one wishes sometimes he could work both here and in England. It is a question solely of where one thinks he can accomplish most."

Mr. Morgan begins work at Northfield on June 28, when the Student Conferences open. He goes next to Cincinnati, where he speaks at the C. E. Convention on the deepening of the spiritual life, and with Dr. Chapman of New York and Mr. Tomkins of Philadelphia will speak each day on the general topic *Our Marching Orders*. He returns to Northfield for the Young Women's Conference, and after its close goes to Lake Geneva and to several conferences in the West. He will be the principal speaker, during the Christian Workers' Conferences at Northfield in August, and after that will begin some of the extension work proper, especially in principal cities of the Middle West. He looks forward with keen interest to the development of his new task, and is anxious to be known, if in any other way than as an ambassador for Christ, as an American and not as a foreigner. He spoke highly of the assistants he is to have at Northfield during August, among whom is Dr. Jefferson of the Tabernacle. In spite of the

strain over the very serious illness of Mrs. Morgan, he looks well.

On the first Sunday in July he will preach in a Cincinnati church, and near the close of the month he preaches two Sundays in Lafayette Avenue Presbyterian Church, Brooklyn, with which Dr. McLeod's Clinton Avenue congregation is uniting this summer, as usual. In August he will preach in the Fifth Avenue Presbyterian Church, New York.

C. N. A.

### Death of Joseph Cook

News comes, as we go to press, of the death on Tuesday morning of Joseph Cook, the well-known platform orator and Boston lecturer.

Mr. Cook has resided of late during the winter at Newton Center. Since his partial recovery from his prostration in Australia five years ago he has been able to attend church and to participate occasionally in public gatherings like the memorial service in honor of Professor Park in Boston last winter, as well as to lecture now and then. In the early spring he was attacked by bronchial grip, and was removed as soon as he was able to bear the journey to his summer home, Cliff Seat, on Lake Ticonderoga. His wife has been his faithful companion and attendant in all these years of semi-prostration.

Mr. Cook was born and died at Ticonderoga, N. Y., his natal day being Jan. 26, 1838. He graduated at Harvard in 1865, studied theology at Andover Seminary for four years and was licensed to preach, but never was ordained. Two years spent in England and Germany studying followed an experience of occasional preaching in this country. Returning from Europe in 1875, he began lecturing in Boston to audiences gathered at noon first in the Melonaop, then in Park Street Church and then in Tremont Temple; and for twenty years he continued this method of uttering himself and influencing public opinion, many of the lectures being reported verbatim in the Boston, New York and London press.

For a time, in connection with this Boston course and in addition to his lecturing tours throughout the country, Mr. Cook published and edited *Our Day*, absorbed later into the *Altruistic Review*. During 1880-82 he traveled around the world with his wife, lecturing in the various countries he visited, and lending his aid to philanthropic and missionary causes wherever he could be helpful.

### The Editor's Sanctum

The sanctum has necessarily been closed to the public for a few weeks during my absence in England ministering to a parish and arranging for new contributors to the columns of *The Congregationalist*. I am pleased to find that a number of inquiries have been answered privately, and no doubt wisely, by competent persons in the editorial office. These inquiries, no less interesting to me, I lay aside as memorabilia. I welcome anew this opportunity for personal conference with our readers and select from the accumulated pile of letters some that invite immediate consideration.

28. *Is the Holy Spirit present in the world except in the hearts of God's children? Can his work be done except through hearts consenting to be his temple and except as thus transformed they are enabled through his guidance to reach and influence others? If this is true, are not Christians responsible that there is so little visible evidence of the work of the Spirit?*

The Holy Spirit is everywhere present. "He is given to the sinful world, to the sinning man; to every one who is without Christ in the world, without a trust in

him as a Saviour. This is his primary work." So writes a devout minister in a valuable treatise on *The Holy Spirit's Work*. Read Dr. Joseph Parker's *The Paraclete*, chapter 8, on *The Convictive Work of the Holy Ghost*. Consult Dr. J. B. Walker's *Doctrine of the Holy Spirit*. To limit his work to Christians or to them as the instruments of his influence over the world is to limit the power of God. One of the most helpful books on the work of the Holy Spirit is *The Supreme Leader*, by Prof. Francis B. Denio. Study John 16: 8-11. The unfaithfulness of Christians hinders the operations of the Spirit in and through them. But meditate on Rom. 14: 13.

29. *What answer can be given to a soul who, nearing the end of a wasted life, feels that even if sins are forgiven, and a place in heaven granted, yet that entrance upon the life to come must mean such an instant and awful revelation of wasted opportunities and dwarfed powers that heaven itself could not bring happiness, but must be continued punishment, enough to constitute a hell itself?*

I have just been reading a sermon by Rev. Hugh Black of Edinburgh answering this question. He is to preach in the Fifth Avenue Presbyterian Church, New York city, during the month of September next. The theme of his sermon is *The Duty of Forgetfulness*, and it seems to me a satisfying answer to this question. Here is an extract:

If even your sin—the shame of your youth, the reproach of your past—if even your sin weakens you, if it is not bracing you to redeem the time, you must forget it. This is the gospel, the goodness of the love of God, the gospel of forgiveness full and free and without reserve. Christ frees us from the past, from that thrall of the things that are behind. A man who had lived for many years the Christian life told me there was a place in a street in Edinburgh, which was associated with a sin. Every time in his early life he passed it, it brought back again the keen remorse and shame. It seemed to stain his life afresh whenever he saw the very place. But when he came to God and gave his heart and life to Christ, the first time he passed that place afterwards, his soul, he told me, was filled by a great transport of joy that all that was done, that it was no longer part of his life, that God had forgiven and forgotten and cast it behind his back. It is pagan teaching, common though it be, that sin is inextinguishable and must hang on you to the end and shroud your life with its blackness. Do not fear that this Christian doctrine of the forgiveness of sin will make sin easy; it is the only thing that can make sin impossible—the light that drives out the darkness, the love of God that fills the heart and leaves no room for evil, not even evil memory. God offers to man a reconciliation so complete, a communion so close, that nothing, neither things past, nor things present, nor to come, can separate the believer from the love of God in Christ Jesus his Lord. Thou shalt forget, thou shalt forget, is part of his blessed promise.

30. *Is not your version of the "Cassowary" a revised version?*

I think it must be, for I have received a number of revisions correcting it. I cannot print them all. One correspondent credits his to Lord Byron, and another says that the following is the authorized version in England:

I would I were a Cassowary,  
On the plains of Timbuctoo,  
I would eat a missionary,  
Bible, prayer-book, hymn-book, too.

A. E. DUNNING

## The Mission Question in China

By Hon. John W. Foster

"Do you not think it would be better to withdraw all our missionaries from China and cease sending them there, where they are not wanted? Have they not been the main cause of the troubles which occasioned the intervention of the Powers? Has not a nation the right to determine its own internal policy?"

These are questions asked me in an affirmative sense, during an after-dinner conversation recently, by a gentleman who occupies one of the highest posts in our Government, and chosen for that post because of his pre-eminent intelligence and attainments. While not a communicant, he is a pew-holder and attendant in one of the churches of the capital and recognizes Christianity as the most vital element of our civilization. If such views are held by one so eminent in attainments and so exalted in position, they are likely to prevail with a large class less intelligent and thoughtful and not so favorably inclined to Christianity, and they seem to call for a somewhat critical examination on the part of the friends and advocates of foreign missions. I think such examination will show that the views advanced are unsustained by the facts and are unsound in principle.

Has anything occurred recently in China tending to weaken the faith of Christians in foreign missions, or which would justify them in relaxing their zeal and efforts for the conversion of that great empire? Is it true that the missionaries have been the main cause or origin of the late disorders in that country? I assert with confidence that neither the history of China nor the occurrences of the past twelve months fix the responsibility for the disorders upon the missionaries.

The history of China shows that there has not existed any special hatred or opposition to Christianity on its own account. All travelers in China and those who have studied its racial characteristics unite in testifying to the tolerance of the people in religious matters. Confucius, their great and universally accepted philosopher and teacher, inculcated forbearance and liberality as to beliefs. The government has never adopted the policy of a single state religion and a prohibition of all others, but has permitted the people to accept and practice any religion they saw fit.

Several centuries after the Christian era Buddhism was propagated by missionaries from India, and soon became the accepted religion of many, possibly a majority, of the people. Mohammedism was introduced some centuries after, and has many millions of adherents. At an unknown early period a large colony of Jews were admitted within the empire and existed for many centuries, till finally absorbed in the surrounding races. Christianity was early preached by the Nestorians, and the Jesuits and other Catholic missionaries have been permitted in the country for two or three centuries past. The fact that the Jesuit fathers were received in the capital and elsewhere when no other foreigners were al-

lowed to enter the country is a striking proof that it was not hatred of Christianity which occasioned the policy of exclusion.

On the other hand, from the earliest known intercourse of Europeans with China, history shows that its government and people have been strongly opposed to the admission of foreigners as residents. During the mediæval period an occasional traveler like Marco Polo was able to penetrate the country, but his visit was during the reign of a foreign conqueror, Kublai Kahn, and his narrative shows he would not have been tolerated by the native rulers. Russia was the first of modern nations which established political relations with China; its ambassadors were subjected to most humiliating treatment as vassals, and trade was limited to annual caravans under the most strict governmental surveillance. The British attempted to establish intercourse in the eighteenth century; Lord Macartney, the ambassador, was treated with indignity; the presents which he bore from George III. were held to be tribute from a vassal ruler; the treaty which he proposed was rejected; and his mission was a complete failure. A worse fate attended a second attempt in the early years of the last century, and no official intercourse was established by Great Britain till it was forced upon China at the mouth of the cannon, following the Opium War of 1840-2.

Soon after our War of Independence enterprising American merchants established an export trade with Canton through the foreign port of Macao, but no foreigner was permitted to penetrate the sacred soil of China and remain there. It is interesting to read the Life of John M. Forbes of Boston and earlier narratives, and to learn therefrom that long before a single Protestant missionary had entered the country Americans and all Europeans were known and hailed whenever seen by the populace as "foreign devils." When our first diplomatic minister, Mr. Caleb Cushing, was sent to establish political and commercial relations with the empire, at the close of the first British war, he applied for leave to go to Tientsin in a naval vessel and thence by river to Peking, to negotiate, but was refused; when he asked to be permitted to go to the capital overland, that also was refused; and after waiting for months outside of Chinese territory officials finally met him and the treaty was negotiated and signed on foreign soil near the Portuguese town of Macao.

Not a single Chinese port has been opened to foreign trade, not a single commercial privilege, right of residence or travel has been granted except as a consequence of war or through a threat of armed force. No foreign ambassador was permitted to reside at Peking until the capital was captured by the allied armies in 1860, the emperor's palace sacked and laid in ashes, and the privilege extorted in the presence of European armies. Sufficient citation of historical facts has been made to show that Chi-

nese hatred of foreigners has its basis in the policy of exclusion, and not in any special hostility to Christianity or to its missionaries.

I do not think it can be established that the missionaries have been the main cause of the recent troubles in China. If their presence in the empire has been unwelcome, it was because they were foreigners, not on account of their occupation. It is hardly necessary for me to reproduce the many edicts of the emperor, viceroys and other officials, recognizing the good work and upright conduct of the missionaries in recent years. Their greatest statesman, Li Hung Chang, only a short time before the Boxer outbreak, said in an interview with one of our bishops: "Say to the American people for me to send over more missionaries for the schools and hospitals." As a rule the mass of the people have extended to them a tolerant welcome. Where persecution has taken place, its origin has almost invariably been traced to the official class, which is wedded to the policy of exclusion.

I will not go into a detailed statement to show that there were other and more aggravating causes than the presence and conduct of the missionaries for the Boxer uprising and the action of the government at Peking, which resulted in the siege of the legations and the massacre of many foreigners and native Christians. The steady encroachments for a century past of Russia from the north, of England and France on the south, the foreign wars, the haughty conduct of Germany in the occupation of the Shantung peninsula, the recent appropriation by Russia of the fortress of Port Arthur and by the English of Wei-hai-wei, thus dominating the capital, the projection and construction of railroads in disregard of the prejudices of the people—these were the fuel which fed the flames of national patriotism and hatred of the foreigner.

When the massacres began the missionaries were not the only sufferers. All foreigners who came within reach of the Boxers or their allies were victims of their wrath—merchants, railroad builders, engineers, travelers, government employees. Nor did their fury extend merely to the native Christians, but to every Chinese merchant or trader in whose hands were found foreign goods.

I have followed the events of the past year in China with the closest attention, and I assert with much assurance that the missionaries as a class have come out of the terrible ordeal with their reputations untarnished, notwithstanding the criticism and charges which have found their way into the press. I have visited a number of the missions which have since been the scenes of massacre and destruction, and I have a personal acquaintance with many of those who suffered from the Boxer uprising. I know something of their labors and character. I regard them as among the most noble of mankind, unsurpassed in self-denial and devotion to their work, heroes in courage and constancy, of whom their



countrymen and the church may well be proud.

And it is fitting that a word be said in vindication of the native converts. In my visits to the East I heard much of the "rice Christians." In foreign commercial circles it is often asserted that there were no sincere and genuine converts. Certainly such aspersions should be silenced in the light of recent experience. The universal testimony is that the native Christians have exhibited most remarkable constancy and fidelity to their faith. While tens of thousands of them have suffered martyrdom, the instances of apostasy are rare indeed. The Catholic bishop of Peking states that of the 95,000 adherents in his diocese not two per cent. have proved unfaithful. And the Protestant clergy bear equal testimony. The foreign diplomatic body unite in saying that without the services of the native Christians it would have been impossible to have made a successful defense of the legations. In view of these facts, it cannot be said that Christian missions in China are a failure.

It may be a correct principle to assert that a nation has a right to determine its own internal policy, but a nation which in this age seeks to exclude all foreigners from its territory attempts the impossible. It would be hazardous to predict the full results of the present intervention in China, but of this much we may be assured—many barriers to foreign intercourse will be broken down and access to its people will be more unrestricted than in the past. A new and enlarged responsibility will then rest upon the churches of America. There is nothing in the outlook to discourage the friends of missions, but much to inspire hope and courage.

I have a high estimate of the Chinese race. As we study their history and recall their achievements in the past four thousand years we can hardly wonder at their spirit of exclusiveness and conceit. When once the barriers of official conservatism are removed, and the people are free to receive the gospel, I have great faith that large success will attend the missions. The accession of the Chinese race, or a considerable portion of it, to Christianity will be a great achievement, and will materially change the history of mankind. "China for Christ" is destined to be the watchword of that vast body of Christians who believe in the binding obligation of the last great command of the Master, "Go ye into all the world, and preach the gospel to every creature."

Washington, D. C., June, 1901.

So far as we can learn the new Congregational Year-Books are being distributed as fast as they can be bound, and by this time, probably, the distribution is complete. As a matter of course some ministers who wanted cloth bound copies forgot to send in their names to Secretary Anderson until after those in boards were received, and a good many more neglected to send notice of their changed address. It is not to be expected that the new secretary will know all about the brethren entitled to receive copies, but he is patiently attending to their requests. The denomination is to be congratulated that the Year-Book has been issued so promptly and so well edited, and in due time every one entitled to a copy may expect to get it.

## The Evolutionist's Story of Creation

Some time ago Dr. James Stalker gave to his congregation at Free St. Matthew's Church, Glasgow, a series of sermons on *The Primeval World*. They included the story of creation as told by the writer of the book of Genesis, by the geologist, the astronomer and the evolutionist. They are of special interest now, as the Sunday schools are beginning the study of Genesis. The story of the evolutionist was given as follows:

A second point whereon modern science differs widely from what seems to be taught in the first chapter of Genesis is the mode of creation.

Any one reading our chapter [Gen. 1], without having other knowledge, would suppose that the different plants and animals came into existence complete—full grown specimens of the different species; and that from these all the specimens which fill the world have grown. Thus Milton, describing the sixth day's work, says that when God gave the command

The earth obeyed, and straight,  
Opening her fertile womb, teemed at a birth  
Innumerable living creatures, perfect forms,  
Limbed and full grown.

Now half appeared  
The tawny lion, pawing to get free  
His hinder parts—then springs, as broke from bounds,  
And rampant shakes his brinded mane.

No one, indeed, who has reflected on the subject has ever supposed that the earth at first presented the same variety of life as it does now. No one supposes, for instance, that all the different varieties of the dog species which exist now existed then. One pair was enough, from which creatures as far separated from each other as the terrier and the greyhound, the house-dog and the wolf have since grown. Habit and habitat and other influences have, in the course of time, produced infinite varieties.

Man himself can interfere and accelerate the multiplicity of varieties. Mr. Darwin devoted himself at one period of life to the breeding of pigeons, and, by carefully separating those which exhibited any striking peculiarity of structure or color, he produced varieties so different from one another that the difference in appearance sometimes far exceeded that between birds supposed to be of different species.

Then he observed that nature is constantly at work, in slower ways of her own, doing the same thing. She is so profuse in her productivity that far more individual plants and animals are produced than the earth has room for. But there is continually going on a struggle for existence, by which the weak and unfit are killed off and the strongest and fittest survive, and so the population is kept from overcrowding the globe. Any peculiarity, such as a horn to push with or swiftness of foot to escape with, gives its possessor a chance to conquer in the struggle; and the survivor probably has his peculiarity reproduced in his offspring. Thus peculiarities survive, and creatures of new form multiply.

In this way, Darwin thought, all the peculiarities of the innumerable kinds of creatures the world contains may be accounted for. From a few living creatures of the simplest kind, or even from a sin-

gle living germ, all creatures may, by minute changes, brought about in the way described, have been developed. There are not distinct species reaching back to the beginning; what are called species are branches of a common stock.

Nature seems to lend a great deal of confirmation to this idea. As naturalists get acquainted more and more with plants and animals, they see how one kind shades into another. The wing of the bat, the paddle of the porpoise, the paw of the mole, the leg of the horse and the hand of the man are all modifications of the same instrument, bone corresponding to bone. But the impression becomes far stronger when you go back to the population of the earth in geologic epochs. There was a time when the creatures now on the earth did not inhabit it; yet it had an overflowing population—strange monsters of colossal bulk and hideous shape, like the mammoth and the mastodon. But from the first there seems to have been a gradual ascent—not, indeed, in mere bulk, but in perfection of organization and fitness for keeping possession, from plant to animal, from fish to reptile, reptile to bird and bird to mammal.

Of course, if this was the way in which the different forms which people the globe came into existence, the process must have taken an enormous time. In fact, this is one of the principal difficulties of the theory. Sir William Thomson of this city has proved, by the results of another science, that the earth has not existed in a habitable condition for more than 100,000,000 years. This sounds a tolerably long time; but it is not long enough for this theory.

Then there are other objections. Perhaps the strongest is the fact that hybrids—that is, the offspring of animals of different species—cannot propagate themselves. This would seem to show that, while species are far fewer than was once supposed, and mere difference of form is not a test of difference of species, yet there is a test, and there are barriers which cannot be passed.

There are, at least, three points where it is generally allowed, even by those who would not recognize these barriers, that this hand must be recognized. The first is at the very beginning, where the organic rises out of the inorganic. All sane science admits that no evidence whatever exists to show that, without divine interference, life can be brought out of dead matter. The second is at the point where plant life passes into animal life; and the third is where animal life rises, in man, to moral and spiritual life. Mr. Wallace, the great exponent of Darwinism, insists strongly on the presence of the supernatural at this third point.

But, though evolution may not be true in its entire extent, there is undoubtedly a great truth in it. It is the discovery of a secret of the divine mind; and the secret is, that God loves to see things grow. Stage by stage beneath his eyes not only have his creatures unfolded from infancy to old age, but one form has passed on into another in an ever ascending scale; and this process has covered spaces of the past so vast that the mere mention of them bewilders us.

## Rev. G. Campbell Morgan's London Send-Off

A Great and Enthusiastic Gathering in the City Temple

By ALBERT DAWSON, ENGLISH EDITOR OF THE CONGREGATIONALIST

It is curious that Americans have been quicker to detect the quality of some British religious workers than the latter's own countrymen have been. Henry Ward Beecher discovered Charles Albert Berry, of sainted memory; D. L. Moody saw the special work of which Campbell Morgan was capable when he was comparatively unknown in his native land. Only within the last few weeks have we realized what a hold Mr. Morgan has silently acquired upon the churches, especially in and around London. His final public leave-taking was announced for the evening of Thursday, June 6, in the City Temple. In the summer Dr. Parker is, practically, the only man who can crowd the City Temple on Sundays; to fill it on a hot week evening has again and again been proved to be all but impossible. Yet on the appointed evening the City Temple was crowded to suffocation. Ministers and others, supposed to know the pulse of the religious public, candidly confessed that such a demonstration of affectionate and grateful devotion was a revelation to them.

I say all this that you in America may the more fully realize what a prize you have secured, and understand that England now knows the value of the man it is sending to the United States, even if we have been a little slow in discovering it. It would be impossible to exaggerate the intensity of the personal feeling shown for Mr. Morgan at this valedictory meeting. The great majority undoubtedly were of the tender sex, but there was one type of face conspicuously present which any man might be proud and thankful to have attracted—that of elderly women whose features were furrowed by care and suffering, and whose countenances were lit up with gratitude and joy as they gazed at the young preacher.

Dr. Parker, chairman of the meeting, addressed some plain words to the shrewd people of America, which I here, so far as space permits, faithfully transmit. Speaking in a humorous vein, he said he did not at that moment have as friendly a feeling for them as he would have in five or seven years "when Mr. Campbell Morgan comes back again." Every reference—and there were many such—to the possibility of Mr. Morgan's return was vociferously applauded, and you will need to treat him well, and bind him with tight cords, or you will infallibly lose him. "I want to tell these folks across the sea," Dr. Parker continued, "that they are wise in their generation. I never knew an unwise American. He will get the best of you, look out as you may. . . . America is full of youthfulness, juvenility, aspiration, holy and unholo ambition—a most wonderful country."

That so large and representative a gathering should have assembled around a Christian minister who had been faithful to the Word of God and to the cross of his Son was, in Dr. Parker's judgment, one of the happiest signs that the influence of the evangelical ministry was

by no means exhausted. Like Mr. Moody, Campbell Morgan was a Bible reader; "and the only ministry that can last and be as fresh at last as it was at first is a Biblical and expository ministry." Taking Mr. Morgan by the hand, Dr. Parker, in presence of the vast and standing assembly, said: "Mr. Campbell Morgan, take with you our love, our confidence, our reasoned expectancy of great things flowing from your work; and you know, and need no telling, that the only source of real, profound and lasting influence comes out of the soul's companionship with the Holy Spirit."

Rev. A. Ramsay, B. D., a ministerial neighbor of Mr. Morgan, testified to his "phenomenal popularity," and "the extraordinary spiritual blessing" resting upon his labors. His only shortcoming was that he could not play golf as a Scotchman liked to see it played! The one thing which reconciled Mr. Ramsay to Mr. Morgan's departure was that "he goes to that great land of our brothers across the sea," and then followed a glowing plea—applauded to the echo—for the cultivation of a spirit of amity and mutual understanding between "these separate portions of our common Anglo-Saxon race." In the same vein Rev. J. D. Jones said he did not think union between the two countries would be brought about by diplomatic treaties; the only alliance likely to be permanent was an alliance based on religion.

Rev. J. Gregory Mantle made a humiliating confession—that in 1886 Campbell Morgan, desiring to enter the Wesleyan ministry, preached a "trial sermon" and was practically rejected. Yet perhaps it was as well, for the Methodist system had not the elasticity needed for the exercise of such gifts as Mr. Morgan possessed. That a man of such intense spirituality should be called to America was a most hopeful sign of its church life. "But we are only going to lend him to America; he is bound to come back again."

"Gipsy" Smith, a National Council evangelist, said that in the case of Mr. Morgan Americans had struck oil. Touching on differences in the church life of the two countries, Mr. Smith said that immediately after the benediction "we make for the doors—they make for one another." He closed with a tender reference to the presence on the platform of Mr. Morgan's mother.

When Mr. Morgan rose to respond the whole assembly leaped to its feet and cheered and waved and waved and cheered again. Nothing has become Mr. Morgan better than his manner of leaving the old country. His farewell speech, most of which was written, was modest and tender and pathetic, yet quite dignified, manly and firm. While fully sensible of all the kind and eulogistic things said of him, he was not overcome, he retained perfect self-possession, because, as his words made clear, he was all the time not thinking of himself, but looking beyond. In the course of his speech he mentioned

that to his heart the sweetest verse in all hymnology is,

I worship thee, sweet will of God,  
And all thy ways adore,  
And every day I live I seem  
To love thee more and more.

Beginning by expressing his deep and long-continued obligation to Dr. Parker, than whom there was no man in the world he would rather have spoken words of commendation and blessing to him, and his affection for Mr. Meyer, "the vicar of all the saints," Mr. Morgan explained why his "trial sermon" so signally failed. "It was," he said, with passion in his voice, "because the whole system of trial sermons is absolutely iniquitous." With unmistakable sincerity Mr. Morgan said he regarded the outpouring of affection and kindly sympathy in connection with his departure as "a tribute that this country is laying upon the grave of our translated leader, D. L. Moody." He found the explanation of the interest in his personal ministry in the fact that God had enabled him to deliver a positive message. He had many doubts, many questions, in certain departments of theological thought he was utterly at sea, but he never took them into the pulpit. He had never discussed the theory of salvation so much as preached the fact that Christ had saved him and could save every man.

To the question, frequently asked, Why are you leaving this country? he replied: "Because the call is not the call of America first—I hold it to be the call of God." Under quieter circumstances he could show how remarkable was the mosaic of which his going was part of the perfect pattern, and he had not a shadow of a doubt that for today that was the open door. He had regrets at parting, but no fear, no dread—"I go with delight and expectancy to the work that lies ready to my hand on the other side." As to what his work was to be, he was going to speak in different centers of America out of the Book of God—of what it said to him and its bearing upon actual everyday life. He had no unkind word for scholars and critics, but in the meantime he simply took the Bible as it was.

As to the future, Mr. Morgan said he knew nothing about it. He had no time limit in front of him. He might return tomorrow or the next day, perhaps never. "I do not ask to see the distant scene." He was not cutting his connection with the old country; he remained a member of the Congregational Union and of New Court Church.

Then we sang—many openly weeping—the moving lines, "God be with you till we meet again." A beautiful commendatory prayer, offered by Mr. Meyer, followed, and the memorable proceedings closed with the repetition in unison by the whole assembly of the following sentences:

Good-by!

Make haste back!

Be sure and take a return ticket!

An affectionate good-by!

God bless wife and bairns!

God bless you!



## What Is Worth While in the Christian Endeavor Movement

By Rev. Francis E. Clark, D. D.

In every river there are cross-currents and eddies, and sometimes sticks and leaves are seen floating down the stream. But it is better worth while to fix one's attention upon the force and value of the current rather than upon the small *débris* that floats upon its surface.

In any movement that attains large proportions there must be some underlying principles that give it volume and power. The editor of *The Congregationalist* has courteously asked me to state what in my opinion are these larger principles in the Christian Endeavor movement. Of late four or five societies in Congregational churches have been given up and we have heard much about them. In the same length of time more than twenty new Congregational societies have been formed, of which, naturally, nothing has been said, and 4,000 other societies have gone on their way, unheralded and untrumpeted, holding helpful meetings every week and doing an infinite variety of useful work for Christ and the church. There may, of course, be temporary suspensions for the sake of reconstruction, as in the case of some societies recorded as dead, but before a church allows its society permanently to disband, or causes it to take an independent position outside the sweep of such a movement, it should carefully weigh the loss to its own society, as well as to others, by such a step, and should also consider what is worth while in the principles and practice of the world-wide movement.

In the first place, if I may be allowed to judge, the emphasis which the society has put on the idea of religious obligation is worth while. Especially in these days, when religious duties sit lightly upon many Christians, when many church members do only what they feel like doing, and follow their whims in supporting the church and its services, an organization is worth while which says to the young people, "There are some things which you *ought* to do for Christ and the church, whatever your moods. Spell Duty with a capital D, remember that there is such a thing as religious obligation. God has established the church, and he calls upon you to support it."

This principle runs through the whole Christian Endeavor movement. This idea is wrapped up in the pledge and has made it effective. There was never a time when the strenuous, earnest side of religion so needed to be presented. School, society, business, pleasure lure the young man and woman away from their religious duties with a thousand eager voices. I venture to say that an organization that tries to appeal to the heroic and holds up the ideal of "the difficult life," and says, "I will do whatever He would like to have me do," is worth supporting.

Second, the prayer meeting idea is worth while. This has been greatly promoted among young people by the Endeavor movement. It is a sad thing for our Congregational churches that the prayer and conference meeting is losing its hold in many places. In a recent

notable sermon by Dr. Munger on retiring from his pastorate, he says: "We of the orthodox wing of Congregationalism are growing careless of organization, and are forgetting to hold a midweek service that means anything, and with what result we shall see as time goes on. . . . I confess I do not see how a Congregational church can get on without this free, midweek service."

The direct tendency of the Society of Christian Endeavor everywhere is to make much of the prayer meeting. It is the beating heart of the movement. All its activities renew their lifeblood in the weekly prayer meeting. It is raising up a generation of prayer meeting goers and prayer meeting participants, a generation of those who are willing to take their part in the meeting in a quiet, modest, sensible way. If the prayer meeting is worth maintaining and strengthening, then a society which draws its inspiration from this meeting, and one of whose great purposes is to make the prayer meeting more effective, is worth while.

Third, the training school idea in Christian Endeavor is worth while. Every committee is a class in this school. This society expresses the twentieth century idea of specialization and co-operation. In the ideal society every one has something to do, and in tens of thousands of societies which would not claim to be ideal a great multitude of young men and women are constantly, quietly, efficiently being trained for service in the prayer meeting, in missionary and benevolent activities, in the social life of the church, in all kinds of service that the church needs to have done. This work is done better because millions are engaged in it. Each kind of service draws inspiration from all. No one society could develop the plans and methods and inspiration for this practical service that all can develop and maintain. Every local union meeting is a school of methods, and thousands of these schools are held every year at no expense to the churches which are benefited.

Fourth, the democracy of Christian Endeavor is worth while. It finds a place and a work for the uneducated and the mediocre as well as for the college graduate and the brilliant young person. The gold ring heresy is as old as Saint James. The church today that pays special deference to the educated and the fashionable is guilty of a heresy quite as bad. I have known of one society given up because a few fashionable and educated young people put on airs and would not attend a meeting where the more illiterate took part. The church that caters to a class and turns away from the mass is foreordained to death. The Endeavor Society guards against this evil by promoting the democracy of believers in Christian testimony and Christian service. Moreover, it offers a special field for the consecration of talent and education, a field that has been entered, I am glad to say, by tens of thousands of the brightest and best educated young people of the country.

Fifth, the various *united* activities of

the Christian Endeavor movement are worth while. These are so many that they could not even be mentioned by name, without comment, in the space at my disposal. The Floating Societies for sailors, which have resulted in the conversion of hundreds of seamen, are worth while. The great work done among the prisoners in a score of penitentiaries is worth while. In the prison societies there are now many hundreds of active Endeavorers who have been converted since their imprisonment through the work of outside Endeavorers, and who give good promise of leading honest, useful lives. The work that is done in the life-saving stations, by the Sunday Breakfast Associations, for commercial travelers and policemen, for all sorts and conditions of men and women is worth while and is only possible because of the *united* organization of the societies. Local unions in cities and towns throughout the world can accomplish these things which no individual society standing by itself can possibly do.

Sixth, the interdenominational and international fellowship of the Christian Endeavor movement is worth while. It brings young men and women together in bonds of Christian communion such as they have never known. It shows them their essential oneness and minimizes their unessential differences. It has brought about a happy federation of millions of English-speaking Christian young people in England, the United States, Canada, Australia and South Africa. It has promoted the greatest religious conventions of modern times. It has made Christ's prayer "that they all may be one" a greater reality in the hearts of men than ever before. It has greatly aroused the missionary interest of young men and women in our own land by making real to them the fact that they have brothers and sisters who belong to the same society in China and Japan and India, and the islands of the sea. A society that cuts itself off from this fellowship and stands by itself outside of these common bonds of union surely loses something that is worth while in modern religious life.

But it has been said the Christian Endeavor Society is "exclusive and sectarian." It insists, it is said, on a form of words and a particular shibboleth. I beg to disabuse my readers of this idea. Tens of thousands of churches in all denominations in all parts of the world have proved that the society is so flexible that any church can adapt it to its own needs. Why cannot an organization that has flourished equally well in city and country, in large churches and small ones, in Europe, Asia, Africa and America, be adapted to the use of any church that really desires it? The United Society does not dictate the particular form of any organization. It publishes a "model constitution," so called, by way of suggestion, and a pledge which it thinks is the best one for the majority of societies; but any pastor is at liberty to frame a constitution and pledge for his own so-

ciety if by so doing he can better secure outspoken loyalty to Christ and training in his service on the part of his own young people.

Is it necessary, in order to assert our Congregational independence, to do anything that will tend to break up a movement which has so many reasons for existence? A few Congregationalists seem inclined to do this. There is no other denomination where this tendency is observable. The last Presbyterian General Assembly would listen to nothing that it even feared might be derogatory to the Endeavor movement. Baptist societies are coming more and more into the interdenominational fellowship. The Methodist Christian Endeavor Societies still remain wherever ecclesiastical authority allows. The Disciples of Christ give special effort to fostering the Endeavor movement in their ranks. Many of the other denominations, like the Primitive Methodist and the Free Baptist, are doing the same thing. It would seem that Congregationalists would have a special interest in supporting and promoting this movement, which started in their own denomination and which has been so heartily adopted by the vast majority of our churches.

But in some quarters this has not been the case. Perhaps this is an inherent weakness in Congregationalism. The West and the Middle States are full of the corpses of Congregational churches which have died because the members of these churches in different communities failed to stand by each other, because fellowship was sacrificed to independence, and destructive criticism was more in evidence than encouragement and support. Other denominations are flourishing in many communities, while ours is dwindling or barely holding its own because of this spirit.

Brethren, is there any sufficient reason for these wet blankets of disheartening criticism which some of you spread over the whole movement because of a difference of opinion regarding some phrase of the constitution, or some local infelicity which might easily be corrected? Will it help your own church, or the denomination, or the cause of Christ at large? It certainly makes the work of Endeavor harder, and grieves the hearts of many, though that latter consideration is, perhaps, of small moment. But it is of consequence that it makes it more difficult to establish among multitudes of young people the idea of strenuous religious obligation, and to lead them to become outspoken confessors of Christ. It harms the young people's meeting of the present and the church prayer meeting of the future. So far forth as your influence goes the united philanthropic work of the society is injured and the missionary spirit which comes from these united forces in many lands is weakened, while the interdenominational fellowship and co-operation in doing the Lord's work is hampered. Criticise if you will, but criticise constructively and from the inside, and help us to make the society better and stronger by your criticism and advice. Such helpful criticism will always be welcomed and heeded.

May I quote another sentence from Dr. Munger's farewell sermon to which I have already alluded? "The organic life

of the church," he says, "is fed through various minor organizations. Suffer them [these organizations] to go out of existence or to lapse beyond a certain point of efficiency, and you might as well close these doors to be opened only when the Athenian craving to hear something new prompts it. These minor organizations keep this church strong." Among them he names the midweek service, the Sunday school, the missionary societies and the Society of Christian Endeavor, to which he gives a generous paragraph. He says:

It stands for one side of a many-sided thing—the church. The fault of Protestants is narrow-mindedness. We turn away with contempt from what does not square with our notions or tally with our tastes, which often are uneducated prejudices masking under the name of culture. We seat ourselves in a throne of our own making and judge the world. This society is not a perfect institution; what institution is? And how about ourselves? I have seen in our own society of late years nothing but what seemed to me good. It is distinctly useful. It stands for moral pluck, for intensity, for organization and work and for minding its own particular business—indifferent to criticism that knows nothing about it. A true church shows its wisdom in fostering complexity, and taking in whatever promises to feed its multiform life.

The committee of the General Association of Congregational Churches of Massachusetts appointed to investigate the work of Christian Endeavor Societies, after receiving letters on the subject from hundreds of pastors, reported through Rev. J. R. Thurston most favorably as to the general success of the society and its value in the following particulars: in bringing new members into the church, training them for Christian service, uniting them to the pastor's heart and promoting the fellowship of Christians of different denominations. The report of this representative committee after investigation closed with these wise words:

Let the pastor continue to put his mind and heart into the Christian Endeavor work. If he feels it needs any modification, let him seek this; but, at any rate, work in it with his whole soul. . . . May we not look for a time when we shall see all heartily helping this agency, as all others, and the church receiving into its communion many—why not *all*?—of the children and youth within its reach, and working with new power for the evangelizing of this world? We have only begun to see the possibilities of achievement. May the near future have wonderful revelations of triumphant success for the gospel. It will if we, the church, will it, in faith in God.

### Connecticut Ministers Meet

This ancient association was cordially welcomed in the new, attractive and fully equipped Plymouth edifice in New Haven for its 192d meeting, June 18, 19. The sessions were full of interest to the brotherhood who met to discuss practical themes, to exchange methods of work and to gain stimulus from the social touch.

The address of the retiring moderator, Rev. W. H. Holman, considered What Is Left of the Doctrine of the Atonement. The topic was treated from a historic view point. Today this doctrine is real, vital and trusted. The fact is not in dispute. The consensus of opinion regards Christ as having been in humanity as God's expression. His work was his Father's—to win men and to satisfy God. Secretary Kneeland presented the work of the New England Sabbath Protective League.

### THE MINISTRY

Present social and spiritual conditions confronting the preacher and the preaching demanded by the century were considered by Rev. J. H. Selden and Rev. Roscoe Nelson. To the former success in modern life appeared to be bought at an enormous price. Acquaintance with highest thought is often superficial; little time is at disposal for reading and deep thinking. Doubt and uncertainty in religion are developed by this condition. The lack of true home life weakens the influence of the teachings of the pulpit. Many churches need a more adequate equipment. The want of spiritual efficiency in not a few congregations is responsible for the passing of many youth beyond the stage in which conversion is natural. Mr. Nelson believed that the message from the pulpit should emphasize anew the free personal sovereignty of God. This has been the dominant note of all great and adequate preaching. Its characteristics today should be definite theology and commanding authority.

### THE CHURCH

Rev. R. H. Potter discussed the Relation of the Church to Social Reforms. From the things that are we must realize those that ought to be. In all social reform the church should offer the social ideal, and then seek to minister to men in accordance therewith. Social regeneration must come through the individual heart. Young Men and the Church was the topic of Rev. O. H. Bronson. He regarded the absence of many men from the church as due in part to the lower aims of some churches, the fact that home expenditures often exceed benevolences, the emphasis upon belief rather than act and the character of much Sunday school instruction. Still, there are more men within the church than ever before. For this the Y. M. C. A. and the Christian Endeavor Society are responsible factors, as is also the religious activity in colleges. Rev. John Hutchins presented the Enrichment of Worship. A first essential is to deepen spiritual life. Home worship ministers to that of the church.

The Organization of Young People was considered by Rev. G. E. Soper. The Society of Christian Endeavor answers the question of the churches, How shall we reach young people? The faults of the society are due to its official organization in certain churches, or to misuse of its functions in others. The young people often misapprehend its aim. On the other hand, their elders often drive them to feel that loyalty to the society is disloyalty to the church. The church must supply inspiration through its pulpit, teach the young in the Sunday school and train them in an organized society. In its relation to the church the Y. P. S. C. E. should be more definite, and its graduates should enter at once into active service within as church members. The discussions following the addresses were animated and interesting.

### BUSINESS AND SOCIAL FEATURES

At the opening business session Rev. C. A. Northrop was elected moderator for the year. The committee upon the Horace Bushnell centennial reported a provisional program, including the names of Drs. T. T. Munger, Williston Walker, E. P. Parker and other admirers of the great theologian. The commemorative exercises will be made a part of the next session of the General Association, at Farmington Avenue Church, Hartford, June 17, 1902.

One attraction of this annual meeting is the social hour. After a bountiful collation timely talks were given by the following ministers: Rev. Messrs. H. E. Peabody upon A Worship that Is Free, H. P. Schaffner on Congregational Leadership and the Country, William Carr on the Twentieth Century Equipment of the Ministry, C. E. McKinley on The Past and the Goal.

W. P. L.



## Our Readers' Forum

This department is intended to be a clearing house for opinion on all topics of general importance. To that end, brief voluntary contributions are invited in the hope that all sides of debatable questions will be freely and fairly discussed. In selecting these open letters for publication, the editors will endeavor to choose such as will interest and profit the readers of the paper.

### The Matter With the Sunday School

The questions you raise in a recent issue of *The Congregationalist*, and the call for answers to them, prompt me to say that the average church expects too much of the Sunday school. It has lain down on it, so to speak. In many a vital particular the church asks too much and renders far too little help. It depends upon the Sunday school for the growth of its membership and congregations, for easy access to the homes of the people, for new methods of instruction in the Bible and mainly for its Scriptural life; also for better trained teachers, for a missionary enthusiasm in extending the borders of the kingdom, for Christian nurture and a youthful and deeper spiritual life.

What does the church give to the Sunday school in return? In one sense nearly everything it has, I admit, and yet it is very often a question whether the church is adding the school or the school the church. It is perhaps quite as much one as the other, with the preponderance in favor of the school in a majority of cases. This is especially true in personal religious matters, and it is more true than we are wont to admit, for Christian nurture seems to be the present method of advancing the kingdom. It seems to be the divinely appointed means of maintaining the power of the church with the people. But it is easy to see at a glance that the church might do much more for the school than it does. Passing by ideal conditions, such as equipment, organization, management, etc., what the Sunday school needs most is recognition and co-operation by the church, the minister and leaders in educational circles.

The Sunday school has been regarded as pre-eminently a missionary agency, and this claim will hold good for a long time to come, but its educational side is being more seriously considered and is bound to be as time advances. Primarily it must never cease to be a religious force. It must give the spiritual teaching which the home, both religious and non-religious, is so derelict in doing. Indeed, this is its chief business, but let not any of us most interested in this be afraid of highly trained teachers and of constantly improving systems of lessons which have for their object the constructive study of the Bible. Right here is the hope of the Sunday school for the future. In the day school the average boy and girl is made to think and study at home. If we wish to hold them this same principle must be recognized by the parents in relation to the Sunday school. They are doing hard work in the former and must have something that will appeal to them in the latter. I have watched with great interest the work of certain teachers who have had charge of both boys' and girls' classes, and some of the scholars of these classes, who are in their teens, have written answers to ten questions each week in the study and preparation of the lesson. The progress they have made has been quite remarkable.

It is worthy of mention that facts of this kind have been brought to the attention of the presidents of some of our colleges and universities and professors of learning and teachers in the day school, so that they are turning in large numbers to the Sunday school. Many college curriculums have regular Bible courses.

Many ministers say they cannot do everything, but ought they not to do this thing? Is it right for them to neglect so universally their teaching work? Nearly every one of them will tell you that this department of the work

of the church is his main hope. Then why can he not so readjust his time and methods as to give, both from the pulpit and before a class of teachers, a larger place to his teaching work? If he is enthused with its importance his church and teachers will be, and the entire community will feel the force of it. This will stir up a new interest in the study of the Bible, an increased attendance and larger spiritual results. So long as the Bible is not regularly taught in the day school, the church and the ministry are under greater obligation to make the most of their opportunity in this respect.

Let us take a hopeful view of the situation and push ahead. This is half the battle. The Year-Books for 1890 and 1900 show a gain in our Sunday school membership of 86,403. If you add to this the membership in 1700 mission schools, 66,743, we have an increase for the last ten years of 153,146. Let the Congregationalists set a high mark for the next ten years, and may this be the keynote of the coming meeting of our National Council.

Chicago.

W. F. McMILLEN.

### A Sunday School Suggestion

I note your editorial in regard to Decline in Sunday School Attendance. I fully agree with you in the view that "a full Sunday school means a full church," and the opposite means decadence. I do believe also that it is not a lack of means and methods pertaining to the Sunday school that has caused the decline in membership. Present methods are susceptible of improvement, but in my mind that does not reach the root of the matter. It is not there that improvement needs to begin. You say, "A full school means a full church." Yes, by and by, but a full church consecrated to Christian living, a full church consecrated to a Christian Sabbath—that means a full Sunday school.

With an experience of fifty years in the Sunday school, and more than forty years of that time as teacher and superintendent, I find that to a large extent vitality must exist in the church itself before you can find it to any large extent in its various so-called means of grace. It is not popular to decry various kinds of amusements, not popular to criticize "liberal thought," which means "liberal living," not popular to eulogize Puritanism; and yet the fact is that all these points are prominent with the decline in earnest Christian service. Money is freely given for Christian work—never more so—but money without the personality of Christian service does not fulfill the needs for growth of a definite Christianity. Progressive euchre and bridge whist have taken the place of the neighborhood prayer meeting. In many families—I mean Christian families—the children can tell you far more about cards than they can about the Sermon on the Mount, or of Abram and Isaac, or the "coat of many colors." They sing more often "There is a new coon in town to-night" than "How happy are they who their Saviour obey," and at "sweet sixteen" years of age are already, as a little maid said within a few days, "so weary."

If all this is correct, do you ask what is to be done? I answer: First and foremost, faithful, earnest Christian preaching, taking life as it is and showing inevitable results, not striving to please but striving to help. My experience with men today is that they want the truth, even if it means the surgeon's knife. When the child finds in the home and parental life and surroundings that the

"water of life" is the great beverage of the family, there will be more force to precept. Precept without example always fails.

Fall River.

C. V. S. REMINGTON.

### Can We Spare the Miracles

The editorial in *The Congregationalist*, June 8, discussing the question whether the church needs miracles, marks an epoch in *The Congregationalist*. Perhaps some of its expressions mark an epoch in religious thinking. It is likely to be quoted. I have already used it in the pulpit to fortify far more conservative positions.

The chief value of the modern attitude toward the miracles of the gospels may be seen in the avidity with which so many rush to grasp relief from the necessity of believing in the historicity of the accounts. There is indicated something like a process of relieving a great strain. The average man does not ask first whether we need miracles; he asks, "How can we be rid of them?" He regards them as stumbling-blocks to his faith. And the average man who is a Christian has felt constrained to teach and assert them because they are part of the received record. And there is a great stress of indiscriminate affirmation binding him, that his faith in Christ is dependent on the records, and upon the records as they have come down to us. The conservative or over-conservative contingent make the records the sole depository of truth for Christian faith. To suppose that a minister could receive ordination who doubted the literal resurrection of Jesus might be equivalent to saying that all foundations are gone and all truth called in question.

The force of the modern position has not yet been seen, perhaps. Is it not the position that we are not dependent upon future criticism of the gospels for our faith in Christ? Ought it not to be reiterated that Christ is greater than his alleged miracles, greater than any specialized records, greater than any ancient history of him? Miracles no longer attest him to us, whatever they may have been to his own age. His personality did not appear merely in the gospel records. The records were a comparatively late result of his personal greatness. They neither add anything to him nor subtract anything from him. If it were finally shown that in our idea of a miracle he never accomplished one, would anything be taken away from him? Let us emphasize the fact that Christ is self-evidencing, and that records of him are means of information about his earthly life that ought to be shown as true first and accepted afterward. We ought to be prepared for a sifting of these records to the last point of truth. And we ought to leave the credibility of ancient miracles to be determined largely by the quality and power of modern achievements in his name.

It is a great question whether the church needs the ancient miracles. I, for one, do not know what to do with them. It is a greater question by far whether Christ is still working miracles. Modern records are more important than ancient ones, considered merely as history. What record of miracles is the church making now? In calling attention to that question, *The Congregationalist* has done us the service of furnishing the only clew to explaining the purpose and quality of all miracles. If Christ is dead and works no longer, then we shall not care what he did in Palestine in the former days.

W. C. S.

## The Home and Its Outlook

### When Love Came

We thought when Love at last should come,  
The rose would lose its thorn,  
And every lip but Joy's be dumb  
When Love, sweet Love was born;  
That never tears should start to rise,  
Nor night o'ertake our morn,  
Nor any guest of grief surprise,  
When Love, sweet Love was born.

And when he came, O Heart of mine!  
And stood within our door,  
No joy our dreaming could divine  
Was missing from his store.  
The thorns shall wound our hearts again,  
But not the fear of yore,  
For all the guests of grief and pain  
Shall serve him evermore.

—Arthur Sherburne Hardy.

Mr. Sheldon's  
Servant Girl

A hue and cry was raised in the daily papers recently over the report that Rev. Charles M. Sheldon refused to allow the servant in his household to sit at the table with the family. Such a practice was alleged to be inconsistent with his teaching respecting the dignity and rights of the position of servant. Most of the critics took their cue from his recent story, *Born to Serve*, which deals with the domestic problem. But few of these wise and caustic paragraphers could have read that tale, for it teaches the precise opposite of what has been stated, namely, that at mealtime the family needs service and that it is not convenient to have the servant sit down at that time. As Mr. Sheldon says in a private letter to us, "It is the one time in the family life when we need service. If I went out to service the last thing I would ask would be that as a right I sit with the family." No one who knows Charles M. Sheldon would ever think him guilty of preaching one doctrine and practicing the opposite. Those who really wish to know his position on this specific matter should read the book itself rather than newspaper accounts of what the book teaches.

### An Invisible Hostess

BY HELEN CAMPBELL

They sat where they had been put—that was clear. No man had chosen his own chair, and no woman hers. The lady with weak eyes and an assisted complexion was in the very focus of the too numerous, pitilessly revealing electric lights. The long man was in a low chair, the short in one so high that his little patent leathers dangled helplessly, and the stoutest member of the party sat on a gilded construction of as unsubstantial order as the table near it—warranted to fall over at touch, perhaps even at look.

These members of society and others no less ingeniously misplaced listened with such attention as their woes admitted to the reading of a paper on *The Indian Problem of Today*, entirely worthy in its object, but rendered another torture by the species of subdued war whoop in which it was read. But there followed, as per all decent social forms, the usual clapping and the usual congratulations, the tea, the little cakes—the

weary eaters and drinkers fluttering away at last in a little chorus of smooth social lies: "So charming! most delightful afternoon," "Thanks awfully, so interesting, don't you know"—the last from a middle-aged Englishman, touring with a note-book.

The reporter for the occasion—a college woman with bent toward journalism, who had taken notes diligently, paused for a final one on the hostess—a tall, many-chinned, serenely self-satisfied presence in a bewildering costume—and turned away with the patient smile such a reporter often comes to wear. What she wanted to write in the nature of things was not on the slips she handed in. Nevertheless, there are deductions from this set of facts, and from many similar experiences, that seem to point to a conclusion holding at least hint of relief.

An invisible hostess would seem to be the next demand of an increasingly complex civilization, of ever increasing "occasions," in which we are handled like so many marionettes—twitched into place and twitched out, our best friend removed swiftly from us, our pet abhorrence made nearest neighbor. The eighteenth century knew the fine art of conversation. The nineteenth dropped it compulsorily, since the "paper" must have listeners, and the "paper" is the modern method of intellectual entertainment. We are, indeed, entertained to a degree that is fast obliterating all traces of individual capacity—read to, talked to, sung to, till the hostess becomes simple purveyor to these ends, a necessary but painful adjunct to this Strasbourg goose method with poor humanity. In this case the operator often suffers no less than the geese, a singular result of civilization!

The caterer provides the lunch. Why not arrange another background, from which the hostess, invisible as the catering official, should pull her strings with less knowledge on the part of the "pull-ees" as to the nature and methods of the process? In a plethora of receiving and being received, how would it answer, merely as a variation in established form, to let the guests receive themselves, so to speak—the shy ones so joyful at escape from dreaded ceremony that their own bliss would be entertainment enough; the decorous no less occupied in the sense of shock.

Naturally, this would not be a permanent social arrangement. It would simply mean breathing space; time it might be to make a twentieth century primer on *The Hostess as She Is to Be*. It would include time also for some forms of reception to slip silently into oblivion and for the emergence at last of the real hostess, who may once more appear to her guests with happy ease, full understanding and a gracious benignancy.

### Helpful Endurance

Endurance to be helpful and vitally encouraging to those about us must wear a cheerful countenance. That dull, impassive expression of settled sadness, which pulls down the corners of our

mouths and makes our eyebrows rise in arches that wrinkle the forehead, is one of the most trying (I hardly dare say it because of the goodness which often wears this mask), one of the most aggravating things which can exist without any intention to annoy. A determined though ill-based argument, a sharp, reproachful word, a fiery sarcasm can be met by a domestic hero, or a jolly and affectionate set of young people, by various pleasant antidotes which quickly clear the atmosphere. It is the absolutely uncomplaining dejection which gives the morning meal the air of a funeral feast and starts the day in gloom.—*New York Evening Post*.

### The Stoppin' Society

AN INDEPENDENCE DAY STORY FOR  
BOYS AND GIRLS

BY ANNIE H. DONNELL

"There's two stories to it—it's a very long, un-easy name," Douglas said. They were all standing about with their round, plump faces unusually long and grave, for Douglas had said, when he called the meeting to order, that it was a very serious occasion. "You wait and I'll read it to you," went on the speaker, tugging at a paper in his jacket pocket. "You see, I wrote it down the way I heard 'em sayin' it, for I knew I couldn't ever remember such a awful name." He smoothed out the scrap of paper and studied it doubtfully. It was certainly a strange looking word.

"M-e—no, that's a N. N-e," he began slowly, "N-e-r-v-u-s-s, Nervuss, P-r-o-s-s, pross, t-r-a-y, prosstray, t-i-o-n, Prostraytion. Nervuss Prostraytion—there! that's what they said they was—I mean they were—afraid Mamma was goin' to have."

"O!" breathed all the other children, solemnly.

"What's—it like, Douglas?" whispered Elizabeth. Douglas considered for a moment in thoughtful silence.

"I don't know percisely," he said, "but it's what Mammass have when there's a great many children that make a lot o' noise."

"That's us," nodded Elizabeth, sorrowfully. "Go on, Douglas, what else?"

"Why, and make e-nor-mous holes in their things, you know."

"Stockin's," Elizabeth murmured, trying to pull down her little short skirts over her knees.

"Yes, stockin's—and elbows, and fronts and backs, and everything, you know. And—quarrel." Douglas said the last word very soberly, and then his eyes fell and his rough, brown, little hands fidgeted uneasily, and his toes dug pits in the gravel. "I guess quarrelin's the thing that's most h'ble to bring it on," he muttered.

From one end of the little line to the other a soft groan ran. Then suddenly Rebecca's head went up with a jerk.

"Then we've got to stop it!" she cried, sharply. "Seems 'sif we could do that instead o' our mother's havin'—it."



"Yes," Douglas said, clearly, "that's what I called this meetin' for. There's got to be a terrible big stoppin' in this family if we don't want our dear"—

"Blessed"—

"Sweet"—

"Long-patient"—Rebecca meant long-suffering.

"B'u'ful," piped Hop o' my Thumb, eagerly.

"Mother," went on Douglas, "to have the nervuss pross-tray-tion. Now listen; I'm goin' to make a motion. I move all o' you that we have a Stoppin' Society—stop the noises and holes and—quarrelin', you know. 'Sh, don't holler! Now, all in favor of a Stoppin' Society say I."

"I!"

"Me, too," piped Hop o' my Thumb, in the rear.

"Then it's voted, and we're one now, this minute. We've begun to stop. Don't any o' you forget."

The sweet-scented June days crept by. Out of doors the children tried to play "easy," as Elizabeth said, and not to quarrel and make holes in themselves. But, in spite of all the "stoppin'" inside the house, the pale, tired little mother seemed to grow tired and paler.

It was Elizabeth who called another meeting of the Stoppin' Society one day under the butternut tree. "Something else has got to be stopped," she announced. "Something besides holes and quarrels and hollers. Something we don't want to stop—O my! O my! Maybe it will kill us, but we've got to stop it. If we don't"—Elizabeth's clear little voice dropped impressively—"if we don't, I guess Mamma'll have that sickness, sure," she said.

"What is it, 'Lizabeth? Say it right out instead of hintin'," cried Douglas, with the severity of sharp dread.

"O, I most don't darsen't," poor little Elizabeth quavered. "You'll all of you ache. You don't 'magine how dreadful it'll be to stop this thing! But look here—the soft voice grew stern—"if any o' you but Hopper Thumb—he's so little—cry, do you know what that will mean? It will mean that you—don't—love—Mamma."

Nobody cried, not even Hop o' my Thumb. They all loved Mamma. But O, what a hard thing it was for the Stoppin' Society to stop celebrating Fourth o' July!

"Yes, I guess it will kill us," they said with sad conviction. "Not to fire a single cracker off, nor torpedoes, nor anything! Just as if we weren't 'Merican cit'zens at all! Just as if we were Chinesemen or—or—Japans!"

It was so weighty a matter that the Stoppin' Society deferred any definite decision until the next meeting. Independence Day was two weeks distant. It was the favorite holiday of the children of this family. To their finger-tips they were noisily, hilariously, loyally, patriotic. With them the Fourth of July and patriotism were one and the same with a twelve-hour day of popping, banging, fizzing uproar—"a magnificent bang," in their own language. And, now, to give all that up! To keep still on Fourth o' July!

But they all loved little, tired-out Mamma—that makes a great difference,

you know, about "stoppin'" something magnificent, when it almost kills you to do it. Of course, when you love your mother, you stop it—and die. Of course—what kind of lovin' would it be if you didn't?

Douglas called an extra meeting of the Stoppin' Society at the queerest time, in the queerest way! He found he could not wait until daylight. So he crept the rounds of the little white beds one night and called together all the drowsy little white ghosts. They met in Elizabeth and Rebecca's room, with the soft shine of the moonlight on their childish faces. Douglas was spokesman.

"It's this way, you see, folks," he began, in a high, formal voice, as if he were speaking a piece, "I was lyin' in bed tryin' to think of Christmas or New Year's, or something else 'sides—you know. It made me ache to think o' that. And while I was a-tryin', all at once I felt ashamed o' myself like everything, and ashamed of all o' you. I sat right straight up in bed and I said, 'Ain't you ashamed to wait over night 'thout decidin', when it's your own flesherblood mother? Do you know what I'd do if I was you, Douglas Shepard? I'd stop this minute!' And," Douglas added, quietly, "then I stopped. Folks, I've stopped my Fourth o' July, anyhow. I thought maybe the rest o' you would want to do it tonight, too. So I called the meetin'."

There was a tiny space of silence broken only by the children's soft breathing. Then Elizabeth "stopped." Then Rebecca. All of them, down to little Hop o' my Thumb, and he was fast asleep. "Now we'll go back to bed," said Douglas, softly. "I feel a good deal respectable; don't all o' you?"

"O my, yes, heaps!" they all echoed earnestly. And then the little white ghosts melted away and only the soft moonlight was left. A great sacrifice had been made, and the sweetness of it seemed to linger like a beautiful fragrance in the room.

The pale little mother had heard it all. The whole significance of it came to her, little by little. She understood. After the children were asleep, she went about among the white beds and kissed the little sleepers, and there were happy tears in her eyes. She was so glad they were her own "flesherblood" children.

Fourth of July dawned clear and hot, as Fourths of July should. The very air was a-quiver with the possibilities of what might have been, if the Stoppin' Society hadn't stopped it. But wait!—what was this? Papa was calling from the foot of the stairs, and how cheery his voice sounded! "Come on, children—hurry up!—hurry u-u-up!" he was calling. "All abo-ard for Pigeon Hollow! There's going to be a Fourth o' July picnic and the fire-crackers are all packed, and the torpedoes, and the dinner. All who want to go to 'a magnificent bang' at Pigeon Hollow, trot down here and get your tickets! All abo-ard!"

And that was just what happened. In far-away Pigeon Hollow the coveted popping and fizzing and banging went on all day long, while the little pale mother stayed quietly at home and rested and smiled to think of the good time that did not have to "stop."

## Closet and Altar

*For the kingdom is the Lord's; and He is the Governor among the nations.*

He serves his country best  
Who lives pure life, and doeth righteous deed,  
And walks straight paths, however others  
stray;  
And leaves his sons, as uttermost bequest,  
A stainless record which all men may read.  
—Susan Coolidge.

The stability of our republican institutions must depend upon the progress of general intelligence and virtue. If in these respects the nation falls, if general intelligence, public and private virtue sink to that point below which self-control becomes impossible, we must fall back into monarchy, limited or absolute; or into civil or military despotism; just according to the national standard of intelligence and virtue. This is just as certain as that God governs the world, or that causes produce their effects.—  
Charles G. Finney.

True liberty is not freedom from restraint, but the carrying out of a well-considered purpose by the acceptance of restraint. Love of the nation and the home alike demands some forms of self-denial, but employs them as instruments for a higher end.

Christianity is not an institution—it is the energy which creates institutions.—  
John Clifford.

It is sometimes good to be content with doing little; the great and splendid occasions in which a man can benefit his country are few; the humble duties by which her benefit may be advanced are of daily occurrence.—  
Sydney Smith.

Self-seeking has no centennial.—  
Benjamin Harrison.

What offering, what transcendent monument  
Shall our sincerity to Thee present?  
Not work of hands; but trophies that may  
reach  
To highest heaven—the labor of the soul;  
That builds, as Thy unerring precepts teach,  
Upon the inward victories of each,  
Her hope of lasting glory for the whole.  
—William Wordsworth.

## PRAYER FOR INDEPENDENCE DAY

God of our fathers, Judge and Helper of the peoples of the earth, we ask Thy blessing for our loved Motherland. Be Thou our God and portion from generation to generation, pardoning our iniquities and helping us to use our strength for righteousness. Teach us to love peace and to obey Thy law in all sincerity of heart. If it please Thee send prosperity, but deny us not the self-restraint of strength, the courage and tenacity which enable men to wait and suffer as well as to conquer and rejoice. Give faith that keeps us near to Thee, justice in business and social relations, courtesy and fair dealing which give power with men. Keep us from folly that brings judgment upon the nations of the earth, and let Thy light and glory shine among us for blessing. In the name of Him who is the Prince of Peace. Amen.

## The Conversation Corner

**T**AKING a little turn out on my wheel this morning, before beginning this Corner, I noticed several flags flying—over the Town-House, the Library, the Grand Army rooms, and one or two private residences. It bewildered me for a minute. It was surely not Fourth of July yet, nor even the Seventeenth of June, only the fourteenth—O, that is just what it is, June 14, "Flag Day," the anniversary of the adoption by Congress in 1777 of the new American flag. That is a good date and fact to make note of in this Independence Day issue, as the Home Editor informs me it is to be. What else can we have appropriate for the day?

For a picture I have found in D. F.'s drawer an old cut of *The General* in a patriotic frame of mind, guarding the Old Flag. I am the more willing to use these now—in spite of our determination to close our doors for the present on any more cats—because a gentleman in the business office, whose desk is near the General's, tells me that he (the General) is getting a little older and poorer every day, and I thought his face (the gentleman's) looked rather sad as he made the remark. Perhaps it impressed me more because a few minutes before Dr. — on the sixth floor informed me that "Sam Parris," of the historic "Salem Village" in Danvers, and a descendant of the poet Whittier's cats, had just died of a disease called *chloroformitis*—I hope Kitty Clover will not hear of it—but here we are talking about cats again!

It is always well to be patriotic on the nation's birthday, but I venture two or three suggestions to our intelligent members. Don't lose your sleep on the night before the Fourth—nor compel any others to lose their sleep. That will not be just to yourselves nor kind to the others. The day will be long enough to fire crackers and blow horns to your hearts' content—why get up in the night to do it? Please remember that by every cracker and horn before daylight on Thursday morning you are cheating, not only yourselves, but many a weary person and suffering invalid out of needed sleep, and you have no right to do that—have you? (Read the "Stoppin' Society" story on another page, and think of the "nervous prostration" which you will bring on your mother, or some other mother, by your "poppin' and fizzing and banging.")

Please don't forget to remember also that there is always danger on the Fourth of July. Every year, in almost every town, there are sad accidents—loss of hands, of eyes, sometimes of life. For the sake of a little extra show and noise do not run any risk of bringing pain and misery to yourselves or other children. This is not to discourage "celebrating," but to do it carefully, intelligently. I think it would be far more sensible and enjoyable, too, if there were fewer cannon-crackers and more picnics, excursions, fireworks.

One thing more: put a bit of history into it. Was there any revolutionary battle fought near your home? Were any of your great-grandfathers or very

great-uncles in that war? Did any company go from your town to join Washington's army? Do not let love of your country and its flag mean love of war, or hatred of England! When I was a boy we were nearer "the last war" than you are now to the Southern Rebellion, and we thought that Britain and the British were our natural enemies. That was needless then, absurd now. They are our brethren, and many of them are in Boston while I am writing this, visiting Faneuil Hall, the Old South Meeting-house and Bunker Hill, as well as Plymouth and Concord. We do not wish, we must not have, war in our new century. With these qualifications go ahead and have the very best possible time on "Independence Day"!

*Dear Mr. Martin:* If you had been here the other day, you would have seen me bring in a three and one-half pound landlocked salmon, and perhaps you would have got one too. In 1779 a road was run through this



town from Peacham to Canada. On it, in this town, was a block-house. Of four men sent on a scouting party, two were shot by Indians and two were carried captive to Canada. We raised a flag on the supposed site of the blockhouse.

Greensboro, Vt.

VERNON Z.

That boy is a true Cornerer—he is interested in local history! I was riding on an electric car the other day, and saw the word "Dustin" on a street sign as we passed. I asked a little fellow on the same seat why it had that name, and he promptly replied that the place was "bought with Hannah Dustin's captivity money." What did that mean, and what town was it? Here is another Vermont letter.

*Dear Mr. Martin:* I am eleven years old. We used to live in Maine, but now live on a farm in Vermont. Papa took me to Boston two falls ago, and we saw the General. I saw the State House and Bunker Hill Monument. We have three big cats [O dear! More of those awful cats have got in—what shall we do?—MR. M.] and two little kittens. One of them has six toes, so I have named it Pawsey after the pet cat of the little boy whose letter I read in the Corner. We have a little Scotch collie dog, named Barry. There is a beautiful lake in Berlin and I expect to have some nice times fishing and boating this summer.

Berlin, Vt.

ELSA R.

Of course you will—I envy you! Many children in Massachusetts have never seen the State House or Bunker Hill.

(For the Old Folks)

### A FOURTH OF JULY QUESTION

*Mr. Martin:* As others are trying to recall things long past, I would like to try. Sometime between 1810 and 1818 I used to hear a song that interested me much. The first two

lines are about all I can remember; I think it was called "Lady Washington's Lament." When Columbia's brave sons sought my hero to lead 'em,

To vanquish their foes and establish their freedom.

The last lines, I think, were:

O my Washington! O my Washington!

All was hazardous.

If any one can produce the song, they will oblige a nonagenarian.

Gray, Me.

R. W. M.

I hope some one can produce it. The only one I have in mind is one in my father's commonplace book, headed "Lady Washington," and beginning.

Saw you my hero? Saw you my hero?

Saw you my hero George?

It is interesting to notice how constantly "Columbia" was used for America in the early patriotic poetry of our country, as in Joseph Hopkinson's "Hail! Columbia," and President Dwight's "Columbia, Columbia, to glory arise."

### FROM AN OLD SPELLING BOOK

Another Maine lady writes from, if not about, Freedom:

*Mr. Martin:* I have been an interested reader of the Conversation Corner for many years, and although I am not very young, I am not too old to ask questions. Can any one give me, through the Corner, a piece of poetry entitled Philip Brown? It was in a spelling book, as many as sixty years ago. A part of it was.

The door flew open, two strong men  
Brought Philip in upon a bed.

Freedom, Me.

P. S. R.

Not in any of my spelling books!

### "THE OLD GRANITE STATE"

Can you, without too much trouble, tell where or how I can obtain a copy of the "Old Granite State," sung by the Hutchinsons?

A CONSTANT READER.

It would not have been much trouble, if you had given your name and address! How could I send you answer, except by directing it to

Mr. or Mrs. or Miss Constant Reader,  
Pan-America.

The rule is to consign all anonymous letters to the waste basket, but as this anonym courteously inclosed stamps, I must surely make an exception. I found the song at Oliver Ditson's, entitled, "The Old Granite State, the celebrated song of the Hutchinson Family." I wrote to John W. Hutchinson, the only survivor of the family, living on High Rock, Lynn, Mass., who replied:

... The words were composed by my dear brother Jesse, I think in the autumn of 1843, for a family gathering at the old homestead in Milford, N. H. As long as the family held together we sang it at home and in England, supplying a new verse occasionally. Here is one:

Although we love with true devotion  
Our dear home across the ocean,  
Yet we feel a warm emotion  
For the old father land;  
May the kind relation and the obligation  
Of the Saxon nation  
Be good will and brotherly love.

J. W. H.

The original song began:

We have come from the mountains,  
We have come from the mountains,  
We have come from the mountains,  
Of the old Granite State.  
We are a band of brothers (etc.).  
We have left our aged parents (etc.).

Mr. Martin



## The Beginnings of Human History\*

### I. The Epic Poem of Creation

BY REV. A. E. DUNNING

In the light of modern discoveries, what should be taught concerning the Biblical accounts of the creation?

First and always the purpose of the Bible should be kept in mind—to make known the redemption of mankind from sin and to accomplish its perfection in the image of God. This purpose was not fully apprehended by the writers of the Bible, did not clearly appear till the Bible was completed. What we call its inspiration is as evident in the arrangement of its books, in their relations with one another, as in the writings of any one of them. The Bible would not have survived as the supreme literature of the world if its unity had not been made apparent in its controlling purpose.

The historical books of the Old Testament are the story of the Hebrew nation as the successive generations of its people saw it. Their literature grew according to the laws which governed the development of the literature of other nations. Its first records appear to have been the primitive laws which governed them. These probably are found in Exodus, chapters 20-24. Then came accounts of the ways in which these laws were received and adopted. These were prefaced by the description of the beginning of the nation through the appointment of Moses as the leader, his training, and leading the people out of Egypt. It is evident from the nature of the records as we have them that the events occurred long enough before they were described for the writers to discern in some degree their significance to the growing nation. Still later efforts would be made to account for the source from which the Hebrew people sprang and of the nations with which it was related and of the beginnings of all things.

These stories of beginnings were prepared by and for people who possessed comparatively little knowledge of the nature of the universe or of this earth. It is therefore useless to attempt to find in them scientific descriptions of physical events. To do this would be to miss the meaning of the Bible and would tend to destroy the faith in it of children who are being educated in the light of the knowledge of the present day.

The first chapters of Genesis are not a historical account of the things created, but a revelation of their supreme, self-existent author. They are not a scientific record of the origin of man, but a revelation of man's spiritual powers and duties, made in the image of God, his spirit inbreathed by the divine spirit, possessing the freedom of will like that of his Creator, and the witness of conscience. These opening words of the book of Genesis are a sublime epic poem of the evolution of nature through the working of the Almighty One. Professor Moulton describes the character of such a poem by saying that "in its essence epic is narrative which appeals—not as history, to our sense of information and the connections of things—but to our cre-

ative imagination and the emotions associated with poetry."

What, then, does this song of the creation reveal that is of value to the present and coming generations of men and women? It declares to us these fundamental truths on which all right knowledge of the universe rests.

1. One supreme God is the Creator of all things. He is in this his world now as he has been always. Like his universe he is incomprehensible, yet we have a place in his thoughts as we have in it, and what that place is we know because his mind holds communication with our minds. He speaks to men today more clearly than of old, because through ages of experience they have learned to know him better. He is creating worlds now as he has been always. Men in our time have discovered that vast gaseous masses are constantly condensing into worlds. This process of world-making is going on continuously in realms of space. The two greatest discoveries of the last century are continuous revelation of God and continuous creation by him. He is over and in all things, almighty and supreme.

2. God created man in his own image. Man reveals himself through his physical nature, his body. God is a spirit and reveals himself through other instruments than a body; but both, when revealed, show themselves akin. Man is the offspring of God. "O God, I think thy thoughts after thee," said the astronomer, Kepler. Men think God's thoughts, feel his emotions, do his deeds. By spiritual discernment we see God in men who think, feel, act like him.

3. God gave to man the power to recreate his kind in God's image. Husband and wife have the divinest of all power and privilege. They are creators, in their children, of beings like God, and through them the process of the creation of the highest works of God is going forward still. The most sacred of all institutions is the family. Through it the creation is to be perfected, the kingdom of God made complete. The noblest of all service is the bringing forth and training of human beings in the likeness of God.

4. God gave to man power over created things. Though he cannot live in water like the fishes, he can construct ships able to traverse all seas. Though he has not wings to fly like the birds, he can learn to navigate the air and flash through it messages round the earth. His mind is like the mind which is changing fire mist into worlds. He is discovering the processes of creation, and in harmony with the Almighty Will he will come to control the earth.

5. God gave to man the Sabbath. It belongs to his nature to rest periodically from labor and to commune with God. The holy day is part of the creation of which man is the crown. Without moral order the world would not be, what God pronounced it, "very good." The Sabbath is necessary for order in human society.

The song of the creation in the begin-

ning of the Bible reveals the essential elements of the divine and the human nature and shows that they are one—the human the offspring of the divine; and the aim of creation is described in those wonderful words of the New Testament: "the mystery of his will, . . . to sum up all things in Christ, the things in the heavens, and the things upon the earth," "till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fullness of Christ."

### Canadian Congregationalists in Session

The annual meeting of the Congregational Union of Ontario and Quebec at Toronto, June 5-10, was in some respects a unique gathering, not only of Congregationalists, but of all denominations.

#### Missions and Evangelism

Strong emphasis was placed upon missions, home and foreign. The Canadian associations have been taking the oversight of needy churches with good results. Now an evangelist is appointed, who will shortly enter upon an active campaign. Industrial work is becoming a marked feature of the Chisamba Mission in Africa, while evangelistic work in the surrounding country goes on with unabating vigor. The addresses of Miss Maggie Melville of Chisamba and Mrs. F. W. Macalium of Marash, Turkey, were heard with interest.

#### Youth and Age

Considerable time was given on the program to work for young people. The conference on Sunday school work resulted in a committee to consider the preparation of a suitable catechism. Young Canada, as Related to Patriotism, Christian Endeavor, Play, was taken up by three young men in broad, progressive addresses and discussed in sympathetic terms by two men nearing fourscore. The Child in the Midst was considered by Mrs. J. L. Hughes, an eminent educationist.

#### Education and Federation

The probable removal of Principal George to Chicago helped to increase the interest in the college gathering. At this platform meeting an able address was given by Rev. Hugh Pedley, Montreal, on The Congregational Minister of Canada, when special emphasis was placed upon the manner, matter and spirit of the preacher. A significant feature was a radical and outspoken address on Church Federation by Rev. Samuel Lyle, D. D., a leading Presbyterian minister of the Dominion. Though a Presbyterian, Dr. Lyle was fittingly described as "a Congregationalist of the Congregationalists."

#### Sociology and Theology

Social reformers not identified with Congregationalism took part in the sociological discussions. The theological papers were strong, clear and thoughtful, as might be expected from Professor Creelman and Rev. John Morton, "the theologian of the union." Here, too, an outsider took a prominent part in the discussion, Prof. J. F. McCurdy, author of History Prophecy and the Monuments,

#### Here and There

Strong pressure was brought upon Principal George to remain in Canada. His address on Congregationalism, Past and Present, will be printed in the Year-Book. Another fine utterance was the annual sermon by Rev. J. K. Unsworth on The Restfulness of the Revelation of Christ. A most welcome visitor was Rev. J. H. Parker, a Canadian boy, now superintendent of missions in Oklahoma,

J. P. G.

\*The Sunday School Lesson for July 7. Text, Gen. 1: 1-2: 4. International Lesson, God the Creator of All Things.

## The Literature of the Day

### The Theology of Ritschl

Professor Swing has made a valuable contribution to the fund of information regarding the teaching of this theologian,\* who is one of the most influential forces among those working for a reconstructed theology. The method of the book is admirable, its style is direct and clear, while its spirit is that of an enthusiastic yet judicious expositor, who cordially concurs in the main positions he expounds, and especially seeks to defend his subject from misconceptions.

The chapters indicating the connection between Ritschl's mind and the work of previous thinkers are notable and suggestive. Bernard's emphasis of the historic Christ was a welcome note to Ritschl; Luther's insistence on practical Christianity as rooted in religious faith was in similar accord; and he drew from Calvin so much that was congenial that under his reading the theologian of Geneva appears in almost a new light. Indeed, Professor Swing declares that it practically remained for Ritschl to rediscover him. Certainly the quotations adduced do not bear the traditional savor, and it is well to be reminded that Calvin deemed it more interesting than "disquisitions on the essence of God" for us "to become acquainted with his character and to know what is agreeable to his nature." Such a dismissal of metaphysical inquiry in the interest of spiritual religion is close to the heart of Ritschl's motive.

His indebtedness to Lotze seems still more vital. The principle that there is no reality apart from its manifestation in phenomena yields many truths for practical religion. It holds the theologian to his rigorous dependence on historic facts, it forges for him the link of connection between the ethical and spiritual, and it furnishes the base-line for his criticism of mysticism and pietism. Here, probably, is the root of the best that Ritschl has to contribute to our modern thinking, and here, evidently, is the source of much misunderstanding against which Professor Swing so ably protests, and seeks to remove.

The clear summary of Ritschl's conception of Christian doctrines makes this an exceptionally good hand-book. The New Testament is the literary source of the historic fact of Christianity, and with this as its necessary antecedent must be coupled the Old Testament. In this new religion the person of Christ is central, and his conception of himself as interpreted by the primitive community is accepted as an ultimate fact. Christ's mediatorial work is positively emphasized, while the sense of human guilt and divine forgiveness are presented as essential elements entering into the experience of redemption.

If there are any who have loosely classed Ritschl with another school of German thinkers, whose philosophic method is more thoroughgoing, the perusal of this book doubtless will impress them with his practical motive and evan-

gelical spirit. Others will be equally grateful for such helpful and timely exposition, while recognizing at the same time that Professor Swing has not addressed himself to a critical examination of Ritschl's acceptance of the revelation in Christ, an assumption which carries the fundamental question for all theology, namely, the nature of a divine revelation.

The last part of the book, through the medium of a translation, gives the German theologian a chance to speak for himself, presenting Instruction in the Christian Religion. This work is well done by Mrs. Swing, and adds distinctly to the value of the book.

### The New Books

\* \* In some cases, books announced in this department will be reviewed editorially later.

#### RELIGION

**Is Christ Infallible and the Bible True?** By Rev. Hugh McIntosh. pp. 680. Chas. Scribner's Sons. Imported. \$3.00.

Under this rather unfortunate title is raised the question of Christ's supreme authority. The author's answer occupies nearly 700 closely-printed pages, and consists of an elaborate argument to establish the affirmative position. Regarding the Bible he holds the middle position between "absolute inerrancy" and what he terms "indefinite erroneousness," claiming the "thorough truthfulness of Holy Scripture." While the general conclusion is cordially accepted by the majority of Christians, a treatise of this order seems out of touch with the spirit and method of today. It is controversial rather than critical, and lacks in constructive value and in discerning appreciation of the method involved in the positions of those whom it opposes.

**Sunday School Movements in America.** By Marianna C. Brown. pp. 268. F. H. Revell Co. \$1.25.

Outlines the history of some prominent movements in connection with Sunday schools, and brings together considerable information, not all of it elsewhere to be found in print. On this information is based a dissertation on the aim and needs of the Sunday school. The book has value but lacks thoroughness and proportion, both in its historical matter and its conclusions.

**Birds of the Bible.** By M. C. Peters, D. D. pp. 119. Baker & Taylor Co. 50 cents.

Homilies based on seven birds mentioned in the Scriptures: the eagle, dove, swallow, partridge, peacock, stork and hen. A little more firsthand observation of natural facts would have added much to the power and freshness of the book.

**The Reformation Dawn.** By F. V. N. Painter, D. D. pp. 245. Lutheran Pub. Soc. 40 cents.

Thanks to the zeal and literary skill of German Roman Catholic historians, the questions of the Reformation have become burning questions once more. This is a convenient brief statement of the history from the Protestant point of view. It is written in an interesting, if condensed, style, and its convenient form and clear print make it attractive.

**Martyred Missionaries of the China Inland Mission.** Edited by Marshall Broomhall, B. A. pp. 379. China Inland Mission, London. \$1.50.

In any thorough study of the history of the Boxer year in China these original records cannot safely be neglected. There is much that appeals to our sense of heroic action, and repeated evidences of the good as well as bad qualities of Chinese character. Missionaries and converts appear side by side in suffering and death for Christ's sake, with an equal claim to honor. Maps and pictures add to the value and interest of the record. No one can read these stories of trial and martyrdom without a stirring of sympathy for the sufferers and a sense that in our own age the church

has had opportunities of heroism as real as in any age that has gone before.

#### FICTION

**A Daughter of New France.** By Mary Catherine Crowley. pp. 409. Little, Brown & Co. \$1.50.

Quebec in the days of Frontenac and Detroit in the first years of its founding are the two centers of this story of love and adventure. The background is richly picturesque. The heroine is a child of New England, reared as an infant from the savages; the hero is the brother-in-law of Sieur Cadillac, the founder of Detroit, and shares his labors and misfortunes in the enterprise.

**Henry Bourland: The Passing of the Cavalier.** By A. E. Hitchcock. pp. 409. Macmillan Co. \$1.50.

No one who reads this book will particularly regret the "Passing of the Cavalier." The Cavalier is lofty in manner, illogical in reasoning, highly impractical in conduct. When he is angry he shouts without pausing to inquire, when grieved he takes to drink. He envelops his indolence and infirm will in a mist of fine words, and is always ready to make a speech, but we do not value him. The epoch of the story is that of the carpetbag invasion of the South, which followed the War of Secession; the Southerners depicted are more or less impossible, the Northerners more or less heavy.

**Philbrick Howell.** By Albert Kinross. pp. 326. Frederick A. Stokes Co. \$1.50. A cheap story of misplaced affection.

**When the Gates Lift Up Their Heads.** By Payne Erskine. pp. 445. Little, Brown & Co. \$1.50.

This "story of the seventies" deals with the years immediately after the Civil War, while still the heat and throb of the ended conflict were beating in the veins of the South. The heroine is a charming Northern girl trying to support an invalid mother by utilizing the legacy of a Southern plantation as a boarding house for Northerners. The hero is the only son of the former owner of the property. There is something strained and theatrical in the dénouement, but it is rather an interesting story.

**The Potter and the Clay.** By Maude H. Peterson. pp. 348. Lothrop Pub. Co. \$1.50.

An American girl, the daughter of an army officer, and her two Scotch lovers fill the whole horizon of this vigorous tale. They begin their acquaintance as children, and the story of an adventure which they shared together in their childish years foreshadows their contrasted characters and later experiences in a striking way. Intensity is the key word of the story, and it holds the attention well, although the reader feels that the description tends to become a little feverish at times.

#### OUTDOOR BOOKS

**The Home Life of Wild Birds.** By Francis H. Herrick. pp. 148. G. P. Putnam's Sons. \$2.50.

Among the scores of bird books this is unique. It is a record of the nesting habits of wild birds, observed at a distance of two feet. The author has boldly moved birds' nests to a convenient height and place, pitched a little tent close by and, from this observatory, made numerous photographs and recorded everything that took place at the nest. Incredible as it seems, the birds tolerated the change in location of their nests as well as the close proximity of a man and camera, and their life went on as if nothing had happened. The author's experiments extended through two seasons and included fifteen different species of birds, twenty-six nests having been moved. The photographs are excellent and, combined with the text, make the book of extraordinary interest and value.

**Nature Studies in Berkshire.** By J. C. Adams. pp. 225. G. P. Putnam's Sons. \$2.50.

The modern delight in nature finds beautiful expression in this book, both in the poetic interpretation of the aspects of the world out doors, in the text and in the photographs with which it is illustrated. New England has no more delightful section than Berkshire, and its lovers will recall their pleasure in it in the pages of this admirably made book.

\* The Theology of Albrecht Ritschl, by Albert Temple Swing, together with Instruction in the Christian Religion, translated by Alice Mead Swing. Longmans, Green & Co. \$1.40.



**Flowers and Ferns in Their Haunts.** By Mabel O. Wright. pp. 358. Macmillan Co. \$2.50. The unique binding, the abundant and artistic photographs, in exquisite detail, of flowers and ferns as they grow in their natural surroundings, first win admiration for this book. Lovers of flowers will enjoy the pleasant narrative of how the author, led by a delightful old man known as "Time o' Year," visited the wild flowers in their haunts from earliest spring to latest fall. By text and pictures Mrs. Wright points out that plants are most beautiful in their own homes in wood and meadow. So strong is her feeling against plucking and transplanting them that her friend "Flower Hat" facetiously dubbed her, "Madam Pick-not-dig-not-but-stand-and-admire."

**Moths and Butterflies.** By Mary C. Dickerson. pp. 344. Ginn & Co.

A satisfactory yet untechnical study of the habits and structure of moths and butterflies in various stages of development, with numerous photographs from life. Enables one to identify forty common forms, and gives information in so attractive a manner that young people will be stimulated to original investigation of caterpillars, cocoons, etc., and find the pursuit full of marvelous surprises and discoveries. A capital book to pack in the vacation trunk.

#### HYMNS AND SONGS

**Junior Praises.** Edited by J. M. Black. pp. 120. Jennings & Fye. 20 cents.

These songs are simple, tuneful and easily learned. They are, however, of the prevailing Sunday school type. Why should we not have as high a grade of music in the Sunday school hymn-book as obtains in our public schools and kindergartens?

**Forward Songs and Hymns.** By T. C. O'Kane and J. B. Shaw. F. H. Revell Co. 25 cents.

Intended for older scholars, but with few exceptions both words and music are weak. Such titles and refrains as "Broken hearts," "O, I am so happy," "O, how precious!" "O, how dear!" will hardly foster a virile type of Christianity.

**Exalted Praise.** Edited by J. H. Entwistle and P. G. Fithian. pp. 224. MacCalla & Co. Philadelphia. 30 cents.

The best thing for Sunday school use we have seen since Living Hymns. Chiefly notable for the work of Powell G. Fithian, presumably a Welshman, who seems to be endowed with the national love of music and the power to make it. However simple the musical proposition with which he starts, his treatment of rhythm and harmony increases the interest to the end. Attractively bound in blue cloth.

#### MISCELLANEOUS

**Substitutes for the Saloon.** By Raymond Calkins. pp. 397. Houghton, Mifflin & Co. \$1.30.

**Dependent, Defective and Delinquent Classes.** By C. R. Henderson. pp. 397. D. C. Heath & Co. \$1.50.

**Social Control.** By E. A. Ross, Ph. D. pp. 463. Macmillan Co. \$1.25.

#### Book Chat

In France they have just been holding a congress of poets.

We understand that the widow of the lamented Dr. Babcock intends to issue soon a complete collection of his poems.

Jules Verne, now in his seventy-fourth year, has recovered from his recent illness and has begun work on his ninety-ninth volume.

Admirers of Lizette Woodworth Reese's exquisite verse will appreciate the characterization of her in the *Boston Transcript* as "the Keats of our American nature singers."

It is welcome news that Sir Walter Besant left to his literary executor, Mr. A. P. Watt, manuscripts of a novel of eighteenth century life and an autobiography. The latter will be unusually valuable.

Mr. Barrie's new play will be produced in October next. His next story is to appear in *Scribner's* in 1902 and will deal with London

life. German and French translations of Margaret Ogilvy are on the market.

Where will the collecting mania break out next? Cookery books are the hobby of Mrs. Elizabeth Robbins Pennell, and a New York woman has made an equally unique collection of menus from all over the world—souvenirs of public and private dinners, meals served in hotels and on steamers, etc.

The craze for "love-letters" seems about to cause its own suicide. Titles of such prospective volumes as *Love-Letters of a Liar* and *The Journal of a Jealous Woman* are sufficient testimony to the morbid decadence of this literary fashion, which has always been haunted by a sentiment of indelicacy, if not sacrilege.

The series of Lenten addresses on *The Message of the College to the Church*, which attracted so much attention at the time of their delivery in the Old South Church, is soon to be published in book form by the Pilgrim Press. The addresses were by Prof. F. G. Peabody of Harvard, Presidents Hadley of Yale, Harris of Amherst, Carter of Williams, Tucker of Dartmouth and Hyde of Bowdoin.

Literary pilgrims will have two new shrines in Europe. The house in Lichfield, Eng., in which Dr. Samuel Johnson was born has come into possession of the city and will be made the repository of Johnsoniana; and Victor Hugo's home in Paris, where were written "*Notre Dame*" and "*Marion Desorme*," is to be maintained as a museum and opened next year on Feb. 26, the anniversary of Hugo's birth.

British book-lovers are apt to be rather patronizing toward American *littérateurs*. It is a great triumph, therefore, for the Grolier Club of New York that the Bibliographical Society of London wants to adopt the American method and asks its co-operation. The bibliography of English writers compiled for the Grolier Club has won admiration on the other side and is said to be offered as a model by the British Museum.

George Macdonald has been somewhat for-

gotten, or overshadowed, in the *furor* which has greeted the younger Scotch novelists, many of whom have gained their incentive from the true, indigenous creator of Robert Falconer and Alec Forbes. This earlier storyteller won more friends than funds, and now old age and illness have evoked his warm-hearted admirers to raise a memorial for him at his early home in Huntly, Aberdeenshire.

Mistakes in book titles are a perennial source of amusement among booksellers. When a man desiring *The Choir Invisible* asks for *The Choir Out of Sight*, or when *A Titled Maiden* is inquired for as *The Titled Maiden*, naturally the clerks do a little chuckling among themselves. But the latest surprising inquiry comes from a bookseller, who orders a copy of *Closet and Cellar*, though probably what his customer wants is *Closet and Altar*.

Principal Fairbairn of Mansfield College, reviewing Professor Allen's *Life of Phillips Brooks*, in *The Speaker*, says: "Considering its subject, we have not the heart to say that the book is too big. Its size is a sign of courage very welcome in a period of intellectual timidity." He wishes that British parsons "could be induced to read this account of how the man conceived his function as a minister, what means he took, and what labor he underwent to fulfill it."

Little books are a boon to the summer tourist. It is a great convenience to have a volume neither too large nor too heavy for the traveling-bag or even the pocket. And the man or woman who is tired of the increase of modern novels and turns for rest to old favorites finds them in an ideal shape in the New Century Library, published by Thomas Nelson & Sons. A few years ago we had *Vanity Fair* in at least two bulky volumes. Now we have it with its 784 pages within a volume only half an inch thick, yet with large, clear print. The secret is in the "Bible paper" on which it is printed. Thackeray, Dickens and Scott may be obtained in this convenient form, with cloth or leather bindings, and others are promised.

## MELLIN'S FOOD

Mellin's Food is not a medicine, but a proper and satisfactory substitute for mother's milk when the natural nourishment cannot be obtained. Because Mellin's Food contains the necessary nutritive elements in the proper proportions and quantities, the infant's development is natural and complete and prepares a foundation for future health and activity.

SEND FOR A FREE SAMPLE OF MELLIN'S FOOD.

MELLIN'S FOOD COMPANY, BOSTON, MASS.

## The Round of Commencements East and West

The Salient Events Connected with the Close of the Educational Year

### Chicago University

The close of the first decade in the life of the University of Chicago has just been celebrated. The observances began June 14, with festivities on the part of the students, in which all gravity was laid aside and all possible ingenuity exercised in securing merriment. The day of burlesque ended with an amateur presentation of *As You Like It*. On Saturday Mr. and Mrs. Rockefeller arrived. Early in the morning the founder's flag was raised, and at 11.15 the corner stone laying, a feature of the celebration, began. The corner stone of the building which is to be used for the university press, and in which the library will be temporarily stored, was the first one to be laid, followed immediately by ceremonies in memory of Charles Hitchcock, Esq., whose widow has provided funds for the erection of a hall to be called after his name. Later in the day the new Nancy Foster Hall for the use of young ladies was dedicated, and also a memorial tablet to the memory of Stephen A. Douglass, the founder of the old university. Nor was Yerkes Observatory, at Williams Bay in Wisconsin, ninety miles away, overlooked. A visiting committee inspected its work and prepared itself to report upon and urge its needs. On Sunday the baccalaureate sermon of President Harper was on Religion and the Higher Life. The vesper service, held in a tent on the campus in which 4,000 people could easily gather, was notable for its music and four addresses, by Dean E. B. Hulbert, Dr. Marcus Dods, Rabbi E. G. Hirsch and Pres. E. B. Andrews. On Monday the University School of Education, which takes the place of the Chicago Institute, founded by Mrs. Emmons Blaine, was officially recognized, with due ceremonies, on the site recently given the university by Mrs. J. Y. Scammon. On convocation day, June 18, after the corner stones of eight other buildings had been laid, professors, students and invited guests marched into the great tent to listen to the convocation addresses, by Mr. Martin Ryerson, president of the board of trustees, Professor Abbott of the faculty, Mr. George Bestor of the Graduating Class for the students, Hon. George E. Adams for Chicago, and Mr. Rockefeller for himself. President Harper's statement was brief. He outlined what had been done in the ten years just ended and predicted that before the century is half gone people would see what a university with an endowment of \$50,000,000 would be able to do for higher education. At present the university has less than \$15,000,000 in buildings and endowments and spends not far from \$1,000,000 a year.

### Beloit

This Commencement is specially memorable for two announcements of greatest importance to the institution. The first was the addition to the endowment fund of \$350,000. Of this sum \$200,000 was contributed by Dr. Pearsons on the condition that the remaining \$150,000 be collected from other sources.

The remarkable thing concerning the raising of the general subscription was that the canvass was personally conducted by members of the board of trustees. Their work was heartily commended by Dr. Pearsons. In a characteristic note read on Commencement Day he said, "No college ever did such quick work in my day, and I advise other trustees to go and do likewise." The second announcement was made by President Eaton in the simple words, "I will continue with the school." The scene which followed this declaration was as great a tribute from students,

alumni and friends of the institution as any man could receive. Cheers and tears were freely mingled, and the joy was universal. After a year's vacation, to be spent in Europe, President Eaton will resume active work at Beloit, and it is understood that he is now wedded to the college for life.

### Honors to Miss Pike at Wheaton

At Wheaton Seminary the baccalaureate sermon was preached by Pres. Samuel V. Cole and the Commencement address was made by Rev. J. D. Burrell, D. D., of Brooklyn. The graduates numbered seven.

After the presentation of diplomas by Rev. A. H. Plumb, D. D., came a very pretty ceremony not down on the program. First Dr. Plumb recited a beautiful original poem addressed to Miss Clara Martha Pike, a teacher who was leaving Wheaton after thirty-one years of devoted service; then amid the applause following this Miss Pike was escorted to the platform, where Mrs. Estelle M. H.



Merrill, president of the alumnae association, presented to her, on behalf of former pupils, a silver chatelaine bag suitably inscribed, containing \$500 in gold, together with two large, handsomely bound volumes of letters and a basket of pink pond lilies.

Miss Pike was a graduate of Wheaton in 1866, and has been the teacher of science there since 1870. For all these years she has been not only an efficient and inspiring instructor, but also a loving friend, a wise counselor, the real house mother and heart of the seminary, and few teachers have won or deserved more sincere love and gratitude. The tributes of affection and appreciation preserved in the volumes of letters are such as are bestowed upon few people while still in the flesh. They came from her former pupils, now scattered from Maine to California and from Canada to Alabama, and included a number of the prominent women of the country. For example, Pres. Mary E. Woolley of Mt. Holyoke wrote: "No letter can tell how much I owe to Miss Pike for her inspiration as a teacher and a friend. It must be a sincere pleasure to her to realize how many scores of women all over this country think of her with deep affection and wish for her many more years of service among the girls of today."

Dr. Plumb's poem was keyed to the idea of the teacher as the interpreter, and concluded with these words:

Nor to the vestibule alone  
Of Nature's temple were they shown,  
Who yielded to her guidance here,  
With rev'rent steps and holy fear,  
With prayer and strong persuasion sweet,  
She turned their careless, wayward feet  
To courts within, where souls draw nigh  
To God himself, in converse high,

And there, at last, life's secret learned,  
They found the rest for which they yearned.  
Unselfish one, keen-eyed, benign,  
High priestess thou, at Nature's shrine.  
As incense sweet thy work ascends,  
Thy fame with Wheaton's ever blends.

Another regretted change at Wheaton is the resignation of Miss Bertha Kedzie Young, for five years the head of the English department, who goes abroad for a year's study at Oxford.

### Ripon

In Ripon, Wis., were some extraordinary reasons for rejoicing. Through the labors of the retiring president, Dr. Flagg, Ingram Hall, the finest building upon the campus, has been completed and paid for. During President Flagg's illness and enforced absence members of the faculty—and notably Dean Marsh—have cheerfully assumed extra responsibilities, and the year is marked by the graduation of the largest class in the history of the institution. Rev. S. T. Kidder, D. D., vice-president of the board of trustees, has also been unsparing in labor for the good of the college in this year of transition, no small part of which has been the selection of a president to succeed Dr. Flagg. This particular form of work closed with the reading of the following report:

"Upon thorough canvass by a committee appointed by the board last year, Rev. Richard C. Hughes, D. D., president of Tabor College, Iowa, has been nominated for the Ripon College presidency, and unanimously favorable action was taken yesterday by the board electing him to the vacancy caused by the resignation of President Flagg."

This announcement was received with very general satisfaction. Among no small number of names considered, Dr. Hughes was the general choice of the faculty, and he will begin his new work at Ripon under favorable conditions. The immediate problem is increased endowment; but the success at Beloit will add courage to the friends of Ripon. An increase of \$150,000 would give Ripon a firm basis for support and immediate expansion, and this increase is fully deserved by Ripon's past record and present achievement.

Closely connected with Ripon and Beloit are three Congregational academies at Rochester, Endeavor and Ashland. Both Endeavor and Ashland Academies are in a straight place for lack of funds, and in our educational circles this has been a year of strain and stress; but the victory at Beloit seems the turning of the tide, and it is certain that our other institutions will now grapple with their problems with new hope.

J. H. C.

### Drury

"Tall, clear-eyed Missourians," is the way Dr. Pearsons described the Drury students upon a recent visit, and the designation is so apt that it is likely to stick. Nineteen of them graduated from Drury College, besides a goodly class from the academy. Young men in sober black, young ladies in unsober white delivering tasteful and talented essays from the platform of Stone Chapel, fond papas and mammas down below trying to look unconscious, the "sheepskins" reposing expectantly upon a table, a smell of ferns and roses in the air, brilliant sunlight filtering through the oaks on the campus, undergraduates, visiting friends, ministers from the country, trustees flitting from hall to hall or lounging in the shade, made this twenty-ninth Commencement seem much like others in the past. The special feature was the laying of the corner stone of the new Pearsons Science



Hall. Of white stone surmounted by buff brick and Elizabethan in style, it is both stately and homelike and well adapted for practical uses of classroom and laboratory. The going of Prof. F. A. Hall to the chair of Greek in Washington University led to the appointment of Professor Newcomer of the Missouri State University to fill his place. Professor Hall's record of over twenty years received generous recognition in the alumni banquet, where, after some hearty and tender words, he was presented with a purse of \$100. Prof. A. P. Hall, also long in service, becomes dean of the faculty. Drury's location is one of the best in the West and it has property valued at \$400,000, a first-class faculty, an increasing body of students.

### Jottings from Other Institutions

The various departments of Talladega College, with its nearly 600 students, made numerous centers of interest during its thirty-fourth Commencement, June 6-11. Perhaps the most unique occasion was "People's Day," June 8. In the morning the industrial departments, sewing, laundry, carpentry, farm products, etc., were inspected. From 10 A. M. till 4.30 P. M. in the chapel were held discussions of the home in all its relations and attractions, educational, economical and religious. The chapel was crowded. The practical suggestions from well-managed farms and homes were helpful. The baccalaureate sermon was preached for the first time by a Southerner. Dr. Shoaff of Southern University, Greensboro, Ala., for nearly an hour delighted his audience of nearly 2,000 at the service held in the Chautauqua building. The missionary sermon was preached by Rev. A. T. Clark, now of Marion, Ala., born in Jamaica, a descendant of the African slaves introduced there to do away with Indian slavery. The graduating class numbered fifteen, three from the theological, four from the college and eight from the normal department.

The thirty-sixth annual Commencement of Washburn College, Topeka, Kan., was opened by the baccalaureate sermon, June 9, by President Herriek. At the Commencement exercises, June 12, the address was given by Chief-Justice Frank Doster of the Supreme Court of Kansas, on *The Spirit of the Age*. President Herriek conferred degrees on twenty-one graduates, seventeen from college and four from the music department. He reported that he had secured the past year nearly \$7,000 for the current expenses, and also a little more than \$5,000 toward the \$10,000 necessary to meet the Jewell bequest. He then announced his resignation as president of the college, to take effect Aug. 20, at the expiration of five years' service. In this time the faculty has increased from fifteen to twenty-two, the students from 214 to 294, and substantial increase has been made to the endowment funds. No successor has been chosen, but Prof. D. L. McEachron of the academy has been appointed acting president.

Abbot Academy, Andover, had its seventy-second Commencement on Tuesday, June 18. Prof. John Phelps Taylor of the board of trustees made a graceful address of welcome, alluding fittingly to Professors Park and Churchill and Rev. E. G. Porter, deceased members of the board. Dr. Leonard W. Bacon delivered the anniversary address upon

*The Necessary Incompleteness of Modern Education*. Dr. Daniel Merriman presented diplomas to fifteen graduates of the regular course, there being in addition a college preparatory class of nine. Dr. W. H. Davis of Newton gave the baccalaureate sermon on the previous Sunday, his subject being *God's Judgment of Human Life and Character*. The fund for the McKeen Memorial Building has reached about \$35,000, and the alumnae of the academy are earnestly endeavoring to secure as much more, with the hope of having the much-needed hall erected before the seventy-fifth anniversary.

The J. S. Green College, Demorest, Ga., the latest addition to the ranks of Congregational colleges, held its fourth annual Commencement exercises May 25-26. No Congregational college has had a more phenomenal growth, the total enrollment for the past year

ton, Neb., won first place. June 12 was held a special meeting to celebrate the success of the trustees in raising the endowment fund to \$150,000. On Commencement Day, June 13, orations and essays were presented by members of the graduating class, and eleven students received the bachelor's degree. Free of all debt and with a productive fund of \$150,000, Doane is on a firmer financial basis than ever before, while there are prospects for an increased number of students next year.

Whitman College, Walla Walla, Wn., graduated ten students June 12—the largest class on record. One of these has been appointed to educational work in China and two others to like positions in the Philippines. Two will enter Chicago Theological Seminary. The full enrollment in the college proper the past year has been forty-eight, while the total of students in all departments of the institution has been 293. The moral tone has been exceptionally good the past year. The students have had a committee to assist in maintaining discipline and protect from injury the new building. A successful Glee Club has been maintained, and the Conservatory of Music furnished many fine numbers through the various exercises.

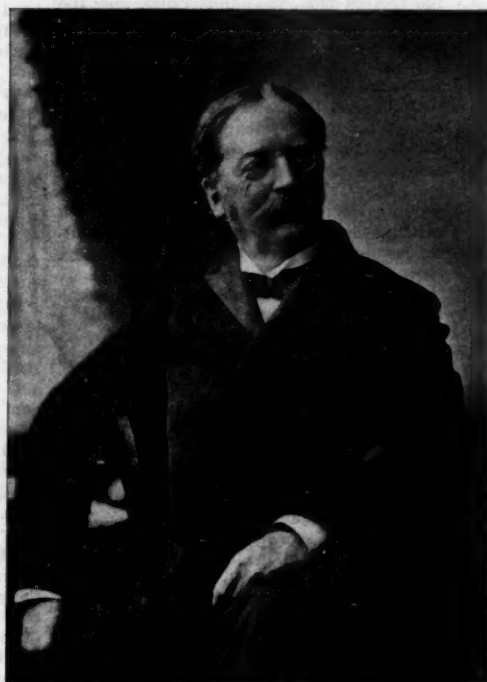
The Commencement exercises of Carleton College, Northfield, Minn., occurred on June 12. Thirty-six were graduated from the collegiate department and twelve from the academy or preparatory school. The program of the week embraced the baccalaureate sermon by President Strong, the missionary address by Sec. A. N. Hitchcock, the annual concert of the school of music, prize debates, declamations and essays, meetings of the alumni association, reunions and banquets of various societies and, of course, the graduating exercises. President Strong, after thirty-one years of service, has resigned, his resignation to take effect when his successor shall have been secured.

At Mt. Holyoke College the graduates numbered ninety-eight. During the year Miss Marks of Wellesley has been added to the teaching force in English literature, Miss E. A. Hintermann of Ann Arbor has become instructor in the German department, and Miss Woolley has entered upon her service as president. At the meeting of the board of trustees the office of assistant treasurer was created, and the son of the present treasurer, Mr. Williston of Northampton, was appointed to the new place.

At Knox College, Galesburg, Ill., a special feature was the Hurd Jubilee, a fitting commemoration of fifty years' service rendered by Professor Hurd, who is still vigorous and capable of continuous work. The first year of President McClelland's administration has passed pleasantly and has evidently inaugurated a new era of prosperity for the college. He will spend his vacation in Europe. New men have been added to the faculty and measures set on foot to increase the endowment.

The Commencement at Bradford Academy marked the termination of the service of Miss Ida C. Allen as principal, who has occupied the position fifteen years. She is to be succeeded by Miss Laura A. Knott. Rev. A. H. Bradford, D. D., delivered the Commencement address.

The graduating class at Oberlin College numbered seventy. The trustees have reasonable hope of raising before Jan. 1, 1902, the balance of the \$150,000 needed to secure the \$200,000 promised by John D. Rockefeller.



*The natural action seems to have been taken in the election of Rev. James G. Merrill, D. D., to succeed Dr. Cravath as president of Fisk University, Nashville, Tenn. Dr. Merrill has spent two years in the service of the university as dean of the faculty and has come to know its character and work, while at the same time his qualities have come to be known and appreciated by the trustees. Their unanimous choice of him for president is based on knowledge of his fitness for this important office, and he may reasonably hope that the best service of a life that has been uncommonly serviceable to the churches as home missionary superintendent, pastor, editor and teacher is before him as a college president.*

being 504, besides twenty-eight in the theological department located in Atlanta. The institution has now six buildings. The school is admirably located in one of the best sections of the state, just at the base of the Blue Ridge. Rev. J. Edward Kirby of Charleston, S. C., president-elect of the seminary, preached the Commencement sermon and gave the annual literary address. The graduates numbered sixteen. Pres. C. C. Spence gave the baccalaureate address. Rev. Frank E. Jenkins of Atlanta is president of the board of trustees, and it is due to him in large measure that financial success has been possible.

Commencement week at Doane College, Crete, Neb., began with the president's reception to the graduating class on Saturday evening, June 8. Dr. Sydney Strong of Oak Park, Ill., preached the baccalaureate sermon. Tuesday morning was held the Dawes oratorical contest, in which Cheney C. Jones of Tren-

## In and Around New York

### Summer Building

Somewhat less building of new churches than usual is to be the rule this summer. Congregationalists will spend about \$135,000—two enterprises, the Richmond Hill and the Manhattan, representing advance work, and the North New York a new building for an old and growing work. Presbyterians will open in September a new Madison Avenue Church, one of the handsomest in the city, and the Young People's Association of Dr. Purves's Fifth Avenue Church will build a chapel on the East Side. A small mission church in Home Crest, Brooklyn, will also be built. The total will reach \$210,000. Baptists are not doing much, if Rockefeller's settlement house for the Fifth Avenue Church be omitted in a list of strictly church advances. A new Greenwood Church, Brooklyn, costing \$100,000, will be ready to open in September. Lutherans are about to begin the construction of two new churches in Brooklyn, together costing \$65,000. Methodists are doing nothing in advance, but they have raised to date \$257,000 on the \$1,250,000 needed to pay the debts on all the Manhattan churches, and \$175,000 toward the \$600,000 needed for Brooklyn. Some minor ambitions are also included in these stints. The Young Men's Christian Association have in hand, if the Helen Gould Naval Home be included, new building projects aggregating \$450,000. Episcopalians will put \$300,000 into the new cathedral this year and \$268,000 into new churches, five of them representing new fields occupied. Among them is a new Italian church, to cost \$50,000. Leaving out the debt-paying, here is an expenditure of less than \$2,000,000, or fully \$1,000,000 below the Protestant average. Roman Catholics have some new projects, including a new orphan asylum that in design is far behind what is known to be best in asylum construction, but in strictly new church work they are doing much less than usual.

### Wolves Within the Fold

Eight Mormon missionaries are working in New York, their headquarters being in Concord Street, Brooklyn, and the head worker Elder W. J. Snow. To secure attendance upon public meetings these missionaries distribute tracts, poorly printed and ungrammatically worded. Recently some of them have been visiting prayer meetings in Bronx borough churches, among them Bethany Presbyterian, Morris Avenue Methodist and the new Port Morris Church. Their plan is to ask permission to speak. This being granted, they begin with Christian teaching and presently veer round to Mormonism. The Port Morris Church until Mr. Severance began work there has been small. Among persons welcomed and set to work were two women, a Mrs. Blair, who has a husband and two children, and a Miss Dickenson, who lives with her parents. Both were active in the Christian Endeavor Society. The Mormon elders who call to distribute their tracts got hold of both these women, induced them to accept Mormon teachings, and were by them brought to Mr. Severance. The Port Morris pastor, being asked what he thought of Mormonism, replied as would other well-balanced persons. The Mormon missionaries came to prayer meeting, however, but when they sought permission to speak were quite properly denied it. This brought into the newspapers missionaries, Port Morris Church, converts and all. The two women say they will follow Joseph Smith hereafter, but will not go to Utah or practice polygamy. The missionaries held a public meeting in Harlem on the strength of their free advertising and got about 100 persons to attend. Few take them seriously. Bronx churches, the Port Morris included, contemplate measures to keep these ill-mannered Mormons quiet, though they may be permitted to come to meetings if they want to. Through the excitement Mr. Sev-

erance showed good discretion and of course his work is not injured.

### Presbyterians Training Their Missionaries

Each year the Presbyterian Foreign Board gives its prospective missionaries a better round of lectures. The series this year would have answered for a missionary college course. The class numbered forty, the result of a good deal of weeding. For eight days such high standards were held up to them that some dropped out, saying they wanted to study another year, or that they were not sufficiently spiritual to undertake such high tasks. They were told about the missionary and his relations to the home church, to foreign governments, to Christ; how to transact money affairs, how to study and teach the Bible; what to read that they may not grow rusty. The new workers go to every part of the foreign field, including China and the Philippines. Three-fourths of them are supported by individuals, by societies or by churches. Of the 700 missionaries under this board fully 600 are thus supported. Yet the contributions from the churches do not fall off. On the contrary, they were \$30,000 higher last year than ever before. The new workers start for their fields in the fall. The board feels that bringing them to New York is a good investment in many ways. Though careful selections had been made, local medical examinations threw out two or three, and other causes disposed of as many more. Of the forty, sixteen are ministers, twenty-one women and four physicians. The board has more offers of individual missionary support than it can find qualified missionaries to appoint.

### Summer Study of Philanthropy

About thirty students are taking the full six weeks' course in the Summer School of Philanthropy, which is carried on in the United Charities Building under charge of the Charity Organization Society. Popular interest in the school is greater than heretofore so that most of the lectures thus far have attracted audiences of about 200. Seventeen cities and fourteen states are represented in class and auditors. A few are college graduates, who will make the administration of charity their life work; the others, persons who have come up in the line of work. The lecturers include specialists, of course, and afternoons are spent in visiting institutions where various forms of charity or reform work is being administered. C. N. A.

## The Cape Cod District

Are you coming to the Cape this summer? For New Englanders there is but one—the cape that first sheltered the Mayflower in its fair harbor at Provincetown, and afterward fed the Pilgrims with corn from its fields and fish from its waters. From that day to this it has ever opened its hospitable homes to those who have sought rest and health. You who come will find a welcome at the open doors of the Pilgrim churches. Your coming means much to them. If you bring sympathy, encouragement, co-operation, your help is of inestimable value in maintaining the work of the gospel in these villages, while those who neglect or ridicule the faithful little churches do an equally inestimable injury to the cause of Christ. Are you coming to the Cape? We pray you, bless us in your coming.

The various conferences of Christian workers held during the spring have revealed a healthful spirit of enterprise. The meeting of the churches of the county at Sandwich in May was one of the very best in recent years. The young people held their annual convention in the same church in June, and the advances reported by them in the department of Junior work presaged a bright future.

The presence of Dr. F. E. Clark made this convention a time of blessing to many Christian Endeavorers. The meeting of the Barnstable County W. C. T. U. at Falmouth was unusually interesting. These are indications that the Cape is passing successfully through the period of readjustment to new industrial conditions. Complaint over conditions which cannot be altered is giving way to hopeful endeavor. Past prosperity cannot be restored. The struggle for existence must be more severe. But the churches are accepting the changed conditions and are pushing forward once more.

The work done among young people in some of these villages deserves special notice. In Hyannis the boys and girls have organized as The Ever Ready Club, and have held meetings at the pastor's home. Hyde's Practical Ethics served as a guide for their discussion of questions of conduct. In Sandwich the boys have met with Mr. Ellsworth as a debating society. In West Barnstable the pastor conducts his work among the children through the form of a Junior Society of Christian Endeavor. In Yarmouth the young ladies have met fortnightly as the Friday Club, to use their needles in Christian service.

Congregationalists who visit Falmouth will notice with interest the healthy life of the old village church. Not a communion service without some addition to the church, a prayer meeting calling out a constantly increasing attendance, a Sunday school larger than before during twenty years—these are a few signs of the good work being done under the leadership of Rev. J. H. Quint.

Falmouth has a church library with an interesting history. In 1786 Dr. Abner Hersey, an eccentric but successful physician of Barnstable, bequeathed £500 to Harvard College, and the balance of his estate to the thirteen Congregational churches of Barnstable County, to be held in trust forever, and the net income to be applied to the purchase and distribution of certain religious works which the good doctor prescribed with great exactness. The list included Doddridge's Rise and Progress of Religion in the Soul, his Discourse on Regeneration, Evans's Sermons on the Christian Temper and others of like character, the proportion of each being fixed. But the physician was not as wise in his bequest as in his prescriptions. The deacons of the churches, acting as trustees, were able to exhaust the income of the estate in the expenses of their annual meetings. The churches, therefore, in 1816, successfully petitioned the legislature for authority to sell the estate and divide the proceeds. The share of the Falmouth church was devoted to the maintenance of a church library, and as a result there is now an excellent collection of books, numbering about 1,000. Some are in the pastor's study, for his special use, others are at the church. If Doddridge and other worthies of the eighteenth century are less conspicuous than the donor meant they should be, no one cares to call the church to account for this breach of trust. J. J. W.

Congratulations to Hartford Seminary on the fact that Prof. M. W. Jacobus is now linked to the institution for what we hope will be a long period of service. Other institutions, like Princeton and McCormick Presbyterian Seminaries and Chicago Congregational Seminary, have manifested a decided disposition to secure him, and one or two have been as persistent as the most ardent lover in his wooing. Dr. Jacobus now sees that his plain duty is to remain with the seminary where he has become such an influential personality. We hope that in this case plain duty will coincide with large opportunity. Hartford, by the way, is adding to its staff of professors. Curtis M. Geer of Bates College will be an assistant professor of church history and Prof. S. T. Livingstone of Williams will be an assistant professor of elocution and English.



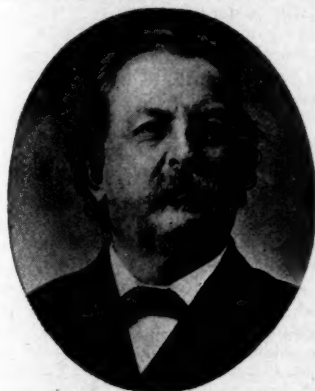
## Forward Movements in the South

By Rev. Frank E. Jenkins

Pastor Central Church, Atlanta

### THE CALL OF THE OPENING CENTURY

I have just returned from New England, where I was shown much kindness and where men and women heard with patience, growing interest and generous response the story of the needs of the South and of the great opportunity and responsibility thrust upon us. But I came back with the feeling that some one ought to go from city to city and from church to church and tell what God has wrought and how he has made it possible for



Rev. C. C. Spence

us now to do a great work for his kingdom as well as for our country.

Congregationalism had an important part in the early history of the South—a part which has escaped the attention of even our best church historians. Some one will one day write a story of simple facts about Dorchester, Charleston, Savannah, Midway, that will thrill our churches. The South received from Congregationalism its Puritan elements—the strongest part of its moral fiber. But those early Congregationalists emphasized so much the independence of the local church for themselves and believed so much in Presbyterianism for other people that they did not multiply their churches. Their endowment funds, amounting to hundreds of thousands of dollars, have all gone into Presbyterian work, and of the churches themselves only one survived the influences of the Civil War as a Congregational church—the old "Circular," of Charleston, S. C.

But the heaven was in the South and has never ceased to work. It came to the surface in 1852 in the organization of the "Congregational-Methodist" denomination, the strength of which has been voluntarily coming to us since 1887, all of which will eventually come. It appears also in the demand on every side for the organization of new churches.

The churches which have come to us are not among a worthless or hopeless class of people, as has sometimes been represented. They are among the most hopeful and progressive class of the whole South—the rising middle class—from which are coming the leaders of the New South in all walks of life. Their congregations as well as their homes are full of children and young people as bright and promising in all natural qualities as any congregation in New England can furnish.

But, with few exceptions, the ministers who came with these churches have had no training whatever except what has come to them in the actual work of the ministry. No seminary, college, high or even grammar school gave them a start. At work on the farm or in the shop during the week, they have gone forth on Saturday to their appointments, and, without books or training in their use, have done their best for their

churches and for God. No one who knows them has anything but praise for their efforts. But they would be among the last to claim that their work has been satisfactory. They feel the need of training, and some training must be provided for them and for the young men coming on if we are to do the great work to which we are called. Southern ministers and laymen, educated and uneducated alike, are a unit on this subject.

A year ago we had no institution to do this work and no prospect of one. Today we have a chartered college with \$30,000 worth of property, 532 students enrolled in its several departments, and with a reputation fast spreading all over the South. We have the beginning of a theological school, whose enrollment reached twenty-eight the first term, and promises to be not less than seventy-five at the opening of its second term next fall. All these and more will be needed to man properly the work now opening before us.

### THE J. S. GREEN COLLEGE

It is at Demorest, Ga., on the edge of the Blue Ridge Mountains in Habersham County, which ranks with a county in Colorado as the most healthful in the United States according to the census of 1890. The location is ideal for reaching the whole South, and students are already coming from several states. It is just closing its fourth year since organization, but its first as a Congregational institution.

It was organized and developed by the indomitable energy of one of Georgia's best educators and most consecrated men, Rev. C. C. Spence, seconded by Judge J. S. Green, then of Demorest, but now of Battle Creek, Mich., and by a few other citizens. Demorest has also given a \$4,000 building.

The college was offered to us about a year ago with the plea that we needed the institution and it needed us. It then had about \$10,000 worth of property and an enrollment crowding toward 500. The past twelve months have added about \$20,000 worth of property. When it opens next fall it will have school-room equipment for 800 students, though it will lack greatly needed dormitory room. With its growing reputation the enrollment may soon pass 1,000. Practically, it will be limited only by the accommodations furnished.

The property of the college is vested in the American Missionary Association, which makes an appropriation for its running expenses. Indeed, the association has full control and delegates to trustees and faculty whatever power they have. The college is one of the largest chartered institutions of the A. M. A. Since the institution is thus made sure to the denomination and to wise supervision forever, money put into it is as safe an investment for good as can be made.

Through this institution the association makes a great advance on anything attempted in the South before. Hitherto it has made little attempt to reach the masses of Southern whites by educational work outside of the mountain regions. Through this college it reaches out over the whole South.

### OUR NEW THEOLOGICAL SCHOOL

It has been forced upon us by Providence. Our present churches need trained men, and the churches clamoring for organization will need them. We cannot import men to a sufficient extent. We cannot meet the expense involved in their salaries, and few thus imported would be able to adapt themselves to these fields. We cannot put 100 men into northern theological seminaries; it would be a practical impossibility. Who would furnish us with \$30,000 a year to keep 100 men in the North? But this is the least number that

must be in training from now on to meet the evident needs of our southern fields. Then the students require for the present a kind of training that northern seminaries cannot give.

But let the denomination place \$7,000 a year in our treasury, and we will keep in training not less than 100 men for this work and that in a way that will make them practical and successful workers here. And we will place them all over the South as leaders trained in our ideals to help mold the thought and build the institutions of the New South.

Rev. J. Edward Kirby, pastor of Circular Church of Charleston, S. C., has been called to the presidency of this theological school in Atlanta. He studied at Baker's Normal College, Iowa, Albion and Hillsdale Colleges and Hillsdale Theological School, Michigan. He had pastorates in Michigan and Utah before his present one. In two years he has built up the old Circular Church from a membership of about seventy to 140, and its small Sunday school has become the largest in Charleston. He is a strong preacher, a diligent pastor, a hard student and is eminently adapted to this new work.

We propose not only to open this school in Atlanta, but to hold Biblical institutes in important centers from time to time, to train ministers already in service, and then to supplement these institutes by correspondence courses by which the studies of our ministers shall be directed during the whole year.

The Congregational Education Society, after looking carefully into the needs and proposed plans, appropriated \$1,500 for this work for the coming year. To pay the salaries of three men to give their entire time to this work, the expenses of those who give a part of their time, to buy needed books for the beginning of a library, to meet incidental expenses and furnish necessary student aid



Rev. J. Edward Kirby

in the form of pay for services rendered in mission and other church work, will require the full \$7,000. This leaves \$5,500 to be raised outside the appropriation by the Education Society. Besides this, there are pressing needs for the development of the J. S. Green College. The responsibility of securing all this rests upon the writer, whose work already includes the pastorate of a growing city church and the superintendency of home missions in Georgia.

The time has come for our denominational leaders to take hold of this matter and make it possible for Congregationalism to do in the South the work which because of historical and constitutional reasons no other denomination can possibly do. If true statesmanship still remains in the denomination in its old-time strength, the response will come. God grant that it may be speedy.

## From the Lakes to the Pacific

Consulting State Editors: Ohio, Sec. J. G. Fraser, D.D.; Michigan, Rev. Nehemiah Boynton, D.D.; Wisconsin, Rev. J. H. Chandler; Minnesota, Rev. R. P. Herrick; Missouri, Rev. Cornelius H. Patton, D.D.; Colorado, Utah and Wyoming, Rev. D. N. Beach, D.D.; Washington, Rev. E. L. Smith; California, Prof. C. S. Nash, D.D.

### The Ohioans

#### CONFERENCES

Even of twelve conferences met in April and May. Central North heard Rev. Charles Lemoine, the newly arrived pastor at Mansfield, and Rev. and Mrs. Arthur Logan, soon going to Micronesia. Central Ohio, at Chillicothe, considered How to Interest Members of Country Churches Living in Town in City Churches, and Modern Methods of Raising Money for Church Support. Cleveland had four connected addresses on Evangelism. Grand River, at Ashtabula, enrolled seventy delegates. President Barrows and Miss Moffatt were among the speakers. That of Marietta was deferred because of the floods. It considered The Gospel of Jesus Christ in the Twentieth Century. Medina, at Wellington, heard three addresses on The Bible. Miami was held at Ironton, as a prelude to the State Association meeting. Plymouth Rock's topic, in the beautiful new house at Fairport, was The Church of the New Century. Drs. Creegan and Leonard and Rev. W. F. McMillen spoke. Puritan, at Ravenna, was well attended. Toledo, at Lima, had for its topic Jesus Only, taking the sub-divisions from a book with that title by Rev. A. L. Gridley, one of its pastors.

#### CLEVELAND

Euclid Avenue closes its house and gives up services until the new auditorium shall be ready in the fall. Dr. and Mrs. Hiatt go abroad. The Doctor was surprised at prayer meeting with a purse of \$1,000. Rev. Henry Janes, late of Kinsman Street, supplies for six months at Trinity, while Mr. George is in Alaska. At Rev. E. O. Mead's installation at Park Church the council, composed almost wholly of those who had been associated with him through his ministerial life of eleven years, specially commended his full and careful statement of belief. The church, just freed of debt through Mr. Mead's leadership and by the gifts of 150 persons, was dedicated June 2, with sermons by former pastors, Rev. Messrs. M. L. Berger and E. S. Rothrock. At the burning of the mortgage the first pastor held the document, while the second struck the match to light it on the shoe of the present pastor. An additional \$500 was secured with which the building will be improved during the summer. The coming of Rev. John Stapleton to Kinsman Street and of Rev. F. J. Estabrook to Collinwood happily completes the Cleveland circle of pastors by adding two bright and desirable men. And the acceptance of his call to Brecksville by Rev. J. G. Upton of Ridgway, Pa., brings back home another Ohio boy, who will be heartily welcomed. The East Cleveland church warmly greets Rev. H. F. Swartz, who has already made a large place for himself among his brethren as well as in his own work. This church shares Oberlin's sympathy with Dr. Burroughs in the loss of his arm. The ministers at their June meeting heard a clear and able review of Dr. King's book from Mr. Mead, adopted a schedule of topics for next season, arranged for a summer picnic gathering to include the families and adjourned until fall.

#### COUNCILS

Second Church, Lorain, has installed its pastor, Rev. Will A. Dietrick. At Weymouth W. J. Williams of the last class at Oberlin was ordained and will continue to minister to the church for another year. Charles Elliott of the same class was ordained at Clarksfield, where he has been supplying, and will give

alternate Sundays to this church and the one at West Millgrove. J. G. F.

### Kansas Today

BY SECRETARY L. PAYSON BROAD, D. D.

Materially the state is on the up grade. The new census shows substantial gain in population; the bank deposits increased during a recent nine months from \$53,000,000 to \$67,000,000, or \$45 for every man, woman and child in the state; the crop condition is unusually hopeful. New buildings are being erected in nearly every town; and even in western Kansas the ranchmen, who mainly occupy the land, share the general prosperity. While the farmers are planning for a large importation of men to gather the year's wheat crop, the flourishing coal, zinc, gas and salt industries are adding to the general wealth.

Morally and religiously, also, the state is progressing. Constitutional prohibition was never so strong as now. Resubmission is a dead issue. Spiritual aggressiveness is a feature with all the evangelical denominations. Sunday school leaders are awake. The recent State Sunday School Convention had 1,200 delegates, and audiences of 2,500.

Congregationalism in Kansas marches forward. The first year of state self-support, which ended April 1, was a marked success. Starting without a dollar in the treasury, and with one-fourth of the churches needing missionary pastors, we have paid every missionary promptly, and owe nothing for the year's service. We have employed just as many missionaries as we should have employed with help from the National Society. No missionary grant has been lessened because we were self-supporting. We have even aided a few new enterprises. Under divine favor, this has been brought to pass by the united and self-sacrificing fidelity of the churches in paying their apportionments. Eighty-four churches paid their full apportionment or exceeded it. The total home missionary contribution was \$5,361, exceeding by a small sum that of any previous year. This experience is leading our churches to desire larger things. Every worthy new missionary enterprise is looked upon favorably. All agree that we must do it if we can pay for it. No church reports that its apportionment was excessive, or cautions against judicious advance. For these reasons the Home Missionary Board made a slight advance in the apportionments for 1901.

Three of our large cities are becoming Congregational centers. Kansas City, on the Kansas side of the basin at the junction of the Missouri and Kansas Rivers, which is destined to hold a vast population, has seven churches. The First, founded in the agonizing days of civil strife, flourishes under Rev. Frank Fox; and Pilgrim, one and a half miles away, is making marked advance under Rev. D. Baines-Griffiths. In the northern section Chelsea Place is so expanding that a new building will soon become a necessity, while three miles farther north Forest Church holds on bravely in a rural community. The new church in the Armourdale ward, five miles west of the First, is finely located for splendid development; and the Argentine Church, two miles farther west, and in a population of 8,000, is doing the best work in its history. Bethel, the seventh on the list, an active rescue mission in the bottom lands between the two Kansas cities, is making a record of large usefulness.

Topeka has five churches, including two in the suburbs. First, numerically largest in the state, enjoys the able ministry of Dr. D. M. Fisk, and Central, one and a half miles west of First, with Rev. C. M. Sheldon as pastor, now ranks third in membership. Washburn College, in the vicinity of Central, adds to its fine opportunity. Beyond the college and two miles west of Central, Seabrook Church, in one of the best city suburbs, gathers to itself many denominations, and, under the efficient pastorate of Rev. P. B. Lee, goes forward vigorously with its useful work. Mr. Lee serves also the thriving Pauline Church, located four miles south of the Capitol Building, and the new and prosperous enterprise at Highland Park, southeast of the city. North of the Kansas River, North Topeka Church, founded in 1869, continues its useful work under Rev. T. J. Pearson. Washburn College, with its fine plant and splendid educational service, adds strength to Topeka Congregationalism, while the Topeka Congregational Club unifies our city forces for the best things.

Wichita, the metropolis of south central Kansas, has only two churches, but is a light for Congregationalism in this state and Oklahoma. Splendidly equipped with its new building, Plymouth Church leads; Fairmount Church does good local work, and progressive Fairmount College vigorously re-enforces Congregationalism in Wichita and the adjacent country.

The state minutes for 1901 show 174 churches, 13,272 church members, 15,339 in the Sunday schools, 134 C. E. Societies and \$16,283 benevolent contributions—a gain over last year of \$3,868. We have some pastorless fields. Particularly some frontier fields of the utmost spiritual promise, and with ability to pay a fair salary, have been kept waiting too long for the best missionary service, to which their intelligence and loyalty to Christ entitles them. Our present need is more men rather than more money. As to qualifications, we simply want men who will do the work.

The new law providing for the consolidation of school districts may help us to meet the spiritual needs of the frontier. By this law adjacent school districts may be disorganized and consolidated by a majority vote of the districts affected, and it provides in these cases for the free transportation of children living two or more miles from school, the conveyances traversing appointed routes daily. This arrangement will tend to make new centers for public gatherings in sparsely populated districts, and by locating a missionary in the center of several of these consolidated districts it is believed that a much larger number of people than heretofore can be provided with regular gospel services of the best type. Thus both educationally and religiously frontier life will be much improved.

In easterly Kansas new Congregational enterprises in rural districts are springing up, and plans are being made to meet the urgent religious needs of growing populations in large cities and Southeastern towns. Fort Scott church is enjoying deserved prosperity. Thirty-eight persons were admitted to membership May 5. The resident membership now is 155. These prosperous experiences, in contrast with the church's trials in its beginnings, are a cause for rejoicing. Thirty years ago they sowed in tears, but now they reap in joy. Rev. H. E. Mills is pastor.

In our church life we want quality rather than quantity, missionary zeal for the evident and practicable work of evangelizing our own state, and largeness of heart to do more and more for the regions beyond.



## In Various Fields

### A Good Day's Work at Piedmont

A debt of over \$24,000, which for eight years had been accumulating on Piedmont Church, Worcester, Mass., was lifted last Sunday at the morning service. This burden, which would have crushed the average church, was taken up by this strong organization with a courageous determination that insured success. The purchase of a parsonage, the introduction of electric lights, the remodeling of the organ and other improvements, with some unusual expenses, had caused the deficit. The pastor, Dr. Willard Scott, was the leading spirit in the movement, and the hearty and generous co-operation of the people was shown by the size of the subscriptions. Among them were one of \$5,800, one of \$2,800, two of \$1,500, four of \$1,000, one of \$800, two of \$500, one of \$300, two of \$250, four of \$200, two of \$150, one of \$125, twenty of \$100. Perhaps a playful remark dropped by Dr. Scott to the effect that when a man has been three years in a pastorate it is about time for him either to transplant himself or to strike his roots deeper had something to do with the celerity with which the matter was dispatched.

### A Gain for Congregationalism

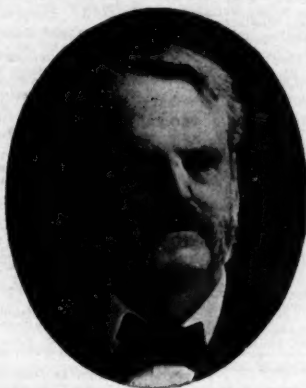
With the ordination and installation, June 20, of Edmund M. Wylie, a recent graduate of Boston University, the second church of Beverly has its first settled pastor for over fifty years. Methodist students from Boston University have supplied, and, naturally, it has not always been in close touch with the other Congregational churches. Dr. Plumb preached the sermon, Rev. Charles F. Weedon offered the prayer of ordination and installation and Dr. D. S. Clark extended the right hand of fellowship. The welcome to the city was given by Rev. B. R. Bulkeley of the Unitarian Church. This pastorate begins under favorable conditions in a growing part of the city, with a membership made up largely of young people, and a church building recently renovated. A reception was tendered Mr. Wylie and his bride June 15.

J. G. N.

pastor that tend to make a long pastorate possible and desirable and the overflow upon the fields around.

The anniversary closed with a reception and banquet. The attendance was large and the decorations exquisite. The opening address was by the pastor; Rev. H. W. Tolson represented the mother church at Kingsboro, or northern Gloversville; other speakers fittingly treated the past, present and future, the city, the library; and Sec. Ethan Curtis brought words of congratulation from the state at large. The final address was by Allison Mills, who in fitting words presented the pastor, in behalf of his flock, a purse containing \$320 in gold. A tasteful souvenir pamphlet was distributed, giving the pastor's sermon and an outline of the exercises.

Dr. Park has been eighteen years a trustee of the Home Missionary Society, three times moderator of the State Association, the rep-



representative of the Church Building Society and a corporate member of the American Board. The church has exceptionally gifted workers and supports Dr. I. J. Atwood in China. It enters upon its second quarter-century under this pastorate with a beautiful new edifice, a strong membership, an able minister in good health and the promise of a glorious future.

E. N. P.

### Twenty-five Years at Gloversville, N. Y.

Commemorative exercises in observance of the twenty-fifth anniversary of the settlement of Rev. William Edwards Park, D. D., over the church of Gloversville, N. Y., were held June 16-21. Besides the church of today many past members, who had removed to other folds, returned. A large audience gathered to hear Dr. Park's historical sermon. After rapidly sketching the main lines of his preaching for a quarter of a century, he presented statistics that give an idea of the work done: 1,155 sermons, 11,000 pastoral calls, 1,125 prayer meetings, of which a quarter were missionary concerts, 633 additions to the membership, of which 351 were on confession. About \$200,000 have been raised, of which \$45,000 were for the new church building and \$40,000 for benevolence. To the latter should be added legacies aggregating \$34,000. Of Dr. Park's seventy occasional addresses many have a permanent historical value, and a few have been published. He has been active in the schools and in the founding and support of a free library.

One evening was given to the celebration by the Endeavorers, another to reminiscent addresses. The little people planted a large shrub on the lawn in front of the church, with prayer and song and waving of the flag. Later, neighboring pastors gave congratulatory addresses, and Dr. E. N. Packard of Syracuse spoke on the qualities in people and

### From the City of Brotherly Love

The new Year-Book shows substantial gains in nearly all the Philadelphia churches last year. There are more members, more Sunday school scholars and larger offerings. And the growth is continuing in this first year of the new century. Park Church has received forty new members since Jan. 1, and its energetic people are pushing with a will to secure the new house of worship needed to accommodate the growing audiences.

Snyder Avenue also finds its beautiful chapel overcrowded, with more than 700 in its Sunday school and large congregations at all its other services. It received twenty-nine new members at a recent communion and hopes to exceed last year's record of large accessions. In the midst of a teeming population, a larger house is imperatively needed, and the fund is already started to erect it. Kensington Church is also finding this a year of special ingathering and rejoices in a considerable increase in membership. The people hope in another year to see a new house rising there also. So this bids fair to be an era of church building in the Quaker City.

The other churches are already well housed and are much encouraged by the winter's work. Pilgrim sees constant growth in its Sunday school and has had valuable additions to its working force. Germantown is wide-awake in its efforts in every line and is gathering its share of new comers from the homes which are being rapidly built around it. It is especially interested just now in a

new parsonage about to be erected beside its beautiful house of worship, made possible by the generous gift of a lot by one of its members.

Central rejoices in the fact that its midweek meetings this winter have been the largest and best in its history. Another of its members, Dr. Minnie Stryker, has gone to the foreign field and is in Foochow, China. The monthly choral services in this church have proved a very attractive feature. The choir has rendered this season The Messiah, The Redemption and The Creation, and has also given memorial services in honor of Sir John Stainer and Charles Gounod, all the music being by those composers. The Brotherhood of Andrew and Philip has been enlarged and modified, so as to include all the men in the church. These are to be arranged in groups of ten and enlisted in various lines of service, as well as drawn into closer fellowship. This gave rise to an interesting discussion at the recent meeting of the Philadelphia Conference on Men's Work for Men.

With so much activity and progress in these churches it is not strange that they should be stimulated to attempt larger things. Perhaps the recent meeting of the General Assembly here, which gave so strong an impression of the splendid work of the Presbyterians in our country, increased the desire that the people of this section might have an equally powerful object lesson of the character and quality of Congregationalism in its kindred work for America and the world. Central Church, Philadelphia, has accordingly voted to invite the National Council to meet here in 1904, and the Philadelphia Conference of Congregational Churches, at its meeting last week, by unanimous vote, joined in the invitation to our denomination to come and make itself at home for a week in this historic city. The churches that love freedom would feel quite at ease beside the "Liberty Bell," and they might persuade the people here that the place where the Declaration of Independence was written is an eminently fit locality for our democratic method of church administration. Central Church will celebrate its fortieth anniversary in 1904, and all the churches feel that such a representative meeting of our denomination on this middle ground between the North and South would go far toward removing old misunderstandings about us and would greatly promote our work in this section and farther South.

C. H. R.

### Record of the Week

#### Calls

- AVERY, OLIVER P., Connecticut, to Deadwood, S. D. Accepts.  
 BEACH, ARTHUR G., Ashland, Wis., to Ypsilanti, Mich. Accepts.  
 BRADLEY, NELSON S., to remain a seventh year, with \$200 increase in salary, at Cadillac, Mich.  
 CHALMERS, JAMES, Elgin, Ill., to add duties of instructor in the English Bible, Elgin Academy. Accepts.  
 CHEVIS, ERNEST C., Medford, Minn., to Woden, Io. Accepts.  
 COOLIDGE, HENRY A., to withdraw his resignation, and after a month's rest to continue at Frances-town, N. H., with an increase of \$100 in salary. Accepts.  
 DAY, ERNEST E., accepts call to remain a third year at Open Door Ch., Minneapolis, Minn.  
 DICKINSON, CHAS. A., recently of Berkeley Temple, Boston, Mass., to First Ch., Sacramento, Cal. Accepts.  
 DICKSON, JOHN W., Durand, Mich., to Pana, Ill. Accepts.  
 EATON, EDWARD D., Beloit, Wis., withdraws acceptance of call to Milford, Mass., and retains presidency of Beloit College.  
 ESTABROOK, F. PHILIP, Georgetown, Mass., to Needham.  
 GRAHAM, HUGH F., Andover Sem., to London, N. H. Accepts.

Continued on page 1068.

## Index to Volume LXXXVI.

Nos. 1 to 26 Inclusive

Biographical	
Brown, Chase, Cushman, Doe, Foster, Gates, Johnson, May, Seward, Snell, Teele, Wheelwright, Young,	399 976 303 1033 392 270 355 845 369 433 80 970
Meetings	
Armenian Ministers Confer, Baptists Facing the Consolidation Problem, Chinese Sunday School Silver Anniversary, Christian Endeavor Club, Boston, Club, Young Men's, 684; Club, 892; Club, Young Men's, 892, Convention, Vermont's Union Twentieth Century, Evangelistic Association, Hebrew Messianic Council, 684; Christian Conference, 885, Home Missions, Diamond Jubilee of, International Missionary Union, Massachusetts Sunday School Association meets at Clifton with Mr. Hartshorn, Maternal Association, Union, Methodist Annual Meeting, A, Ministers' Union, Oberlin Alumni Meeting, Plymouth, The Forward Movement Council at, Presbyterian General Assembly, Presbyterian Missionary Officials in Annual Conference, Social Scientists in Washington, STATE MEETINGS.—Alabama, 633; Eastern Washington and Northern Idaho, 667; New Jersey, 720; North Texas, 721; New Mexico, 721; Illinois, 891; Massachusetts, 860; Rhode Island, 931; New York, 931; Ohio, 932; Pennsylvania, 932; Michigan, 932; Iowa, 933; South Dakota, 933; Northwest, 933; Vermont, 1026, Superintendents' Conference, Another, Tuskegee Conference, Another, Woman's H. M. A. at Attleboro, 729; H. M. Unions, 840; Board, Semi-annual Meeting of the, 901, Y. M. C. A. Meeting, Preparatory, 840; Jubilee, 1015, Y. W. C. A. in Nashville, Tenn.,	840 889 684 929 392 78 777 929 929 929 398 840 627 895 118 652 633 720 721 891 860 931 932 932 933 933 1026 777 319 729 840 901 840 880
Poems	
Amateur Photography, April's Return, Calvary, Christ, the Near, Christ's Call to the Soul, Child at Bethlehem, Comfort, Communion, Holy, Easter, Early, Emancipation, Eternal Cross, Fairest Household, Flicker, Fold, Garden, My, Gifts of May, God, O Living, God's Thoughts, Half-Hour Clock, Happy Living, "He Giveth the Victory," Heights Beyond, House-cleaning, "I Give My Heart to Thee, Judas, Light in Our Darkness, Lincoln, Abraham, Love Came, When, Marks of the Lord Jesus, Meadow Frogs, New Year, To the, Parenthood, Playmate, Our, Prayers, Purification, Rachel, Remembering the Dead, Returning Spring, Sentence on the Wall, Sorrow's Night, In, Sweet Weather, Thanksgiving, To My Own, Voice, The Living, Winter Prayer,	1010 623 473 656 659 714 969 713 900 401 622 587 571 1009 779 747 1007 70 882 538 53 922 997 241 244 294 230 1052 548 490 10 257 921 102 189 69 821 489 29 210 454 783 783 194 526 85
General Index	
Anarchist Blunders, Some, Andover, Past and Present, 463; Turn of the Tide for, 486; Encouraging Rally for, 856; Anniversaries, 1003, Andrew and Philip, Brotherhood of, Announcement, Appomattox, After the Interview at, Armour Aphorisms, Aroostook in Winter, Art Gallery for the Submerged, Art, Boston's Best Winter in, Australia, Commonwealth of, Auxiliaries, As to the State,	409 463 486 856 1003 325 441 35 170 331 524 692 61 753
Babcock, D. D., Maithe D. Death of, 820; Dr. As a Poet, 900; Dr., Baltimore's Tribute to, 959, Babcock's Clarion Call, Dr., Banking in the Slums, Baptist Societies, Federation of, Beans, Why We Eat, Bemerton, Modern Pilgrims at, Benvenuto da Siena's Madonna, Bible on Sea and Land, My, 171; Supremacy of the, 456, Biblical Examples of Penitence, Bird's Winter Bedroom,	915 748 740 136 181 28 378 347
Bishops' Portrait Gallery, Our, Bilas, Charles R., Book, In Behalf of the, Boston Churches, Five, Their Problem and Their Work, Bowen's Legacy, Old, 37, 66, 99, 131, 166, 221, 254, 289, 327, 381, 414, 427, 483, 552, Boynton, Eleazar, Christian Merchant and Gentleman, British Congregationalists, Crisis in, 430; Trend of, 411, Broadway Tabernacle, Sixty Years of, Brothers and Sisters, Byington's Sudden Death, Dr. E. H., Cadman, Dr. S. P., Installed Over Central Church, Brooklyn, Cake and Have It, To Eat Gods, Capital from a Religious Point of View, National, Carnegie's Lavish Giving, Mr., Catholic Education, Unification of, Century, Passing of the, 11; What May Be in the Twentieth, 12; Great Tasks of the New, 26, Century's Progress in Art, 20; Influence upon the Conscience of Christendom, 252; Influence on the Poor Man's Chance of a Livelihood, 383; Influence on the Dependent Classes, 415; on the Worth of Human Life, 487; Influence on the Church's Sense of Responsibility, 583, Character Blasting, 317; Crumbling, 912, Chickadees to Dine, Child, Amusing a Sick, Children Asking the Blessing, 102; in Boston, Fair, 453, China Missionaries, Fair Play for the, 245; Justice to the Native Christians of, 346; Missionary's Status in, 775; Outlook for Mission Work in, 778; Signs of Hope in North, 778; More Definite Missionary Rights in, 781; United States' Record in, 855; Eight Months of Foreign Domination in, 956; Mission Question in, 1046, Chinese Situation, Fresh Points on the, 288; Family Kept the Faith, How a Christian, 521; Missionaries and Intemities, 751, Choice of Life, Christ for Man and Man for Christ, 164; and Christian Fellowship, Modern Interest in, 854, Christian Endeavor Men and Missionaries, 187; Union in Japan, 534; America in Coming Conventions, 827; Science Growth, 821; Character, Progress of, 391; Science, Pro and Con, 920; Endeavor Movement, What Is Worth While in the, 1049, Christian Life, Personal, 287, 416, 1001, Christian World Catechism, 47, 202, 356, 564, 894, Christian World Pulpit, 18, 203, 356, 557, 684, 857, Christianity Triumphant, 61; of Today, Significant Note in the, 863, Christ's Death and the Divine Law, Church, Progress of the, 10, 169, 321, 520, 587, 878, Church Membership, New Basis for, 42; House, Model City, 768, Church and State, Between, 954, 1007, Churches, Unfair to the, 1044, Citizenship on Earth and in Heaven, 1044, Clark at Oberlin, Dr., Clarke, William Newton—an American Theologian, Commencement Dates, "Committee of Welcome," Not Fond of the, Congregationalist for Home Missions, Congregationalists in State Convention—East and West, Congregationalist's Change of Ownership, Congress Regnant, Connecticut, 143, 300, 464, 663, 837, 1027, Consolidating Our Benevolent Societies, Convention of the Year, Greatest Religious, 121; of the Century, First Great, 994; Was Handled, How the, 1009, Correction, Word of, Cost of Establishing Institutions, Courtesy, Children's National Guild of, Creation, Evolutionist's Story of, Culture and Religion, Cuyler, Theodore L., As He Nears Fourscore, Davy's Prize, Days Better than These, Were the Former, Deliverance, Great, 267; from Sin, Meaning of, 409, Deluge, Evidence for the, Denominational College and Workers, Dependencies, Efficient Culture in Our New, Destiny, Manifest, Discoveries on the Nile, Recent Gains to Christendom from the, Divine Call, 95; Seed in Human Soil, 285, Dods, An Interview with Dr. Marcus, Dominion of Righteousness, Duties, Neglected, Easter Morning, Hour of, 539; Eve and Easter Day in Moscow, 535, Ebb Tide Among the Hills, Eddy's Lack of Humor, Mrs., Editor's Sanctum, 411, 440, 484, 584, 640, 1045, Endurance, Helpful, English and American Churches Compared, 178; Churches, New Window into the, 336; Signs and Insights, 867, Episcopal Clash, European Dread of the United States, Faith in New Scientific Touch with Nature, 63; Vital to Piety, Why Is, 580, Falling from Grace,	579 396 456 585 957 140 921, 969 820 780 417 416 416 553 518 162 19 284 426 587 1043 619 509 953 454 448 89 207 194 711 918 250 180 877 384 616 462 534 1052 228 530 162 811 857 547 799 228 1001 560 482 488 959 126 324 223 747 135 861 318 102 662 822 517 191 480 264 682 783 75 104 550 104 9 261 29 385 192 257 434 100 828 456 263 220 926 168 553 518 162 19 284 426 587 1043 619 509 953 454 448 89 207 194 711 918 250 180 877 384 616 462 534 1052 228 530 162 811 857 547 799 228 1001 560 482 488 959 126 324 223 747 135 861 318 102 662 822 517 191 480 264 682 783 75 104 550 104 9 261 29 385 192 257 434 100 828 456 263 220 926 168 553 518 162 19 284 426 587 1043 619 509 953 454 448 89 207 194 711 918 250 180 877 384 616 462 534 1052 228 530 162 811 857 547 799 228 1001 560 482 488 959 126 324 223 747 135 861 318 102 662 822 517 191 480 264 682 783 75 104 550 104 9 261 29 385 192 257 434 100 828 456 263 220 926 168 553 518 162 19 284 426 587 1043 619 509 953 454 448 89 207 194 711 918 250 180 877 384 616 462 534 1052 228 530 162 811 857 547 799 228 1001 560 482 488 959 126 324 223 747 135 861 318 102 662 822 517 191 480 264 682 783 75 104 550 104 9 261 29 385 192 257 434 100 828 456 263 220 926 168 553 518 162 19 284 426 587 1043 619 509 953 454 448 89 207 194 711 918 250 180 877 384 616 462 534 1052 228 530 162 811 857 547 799 228 1001 560 482 488 959 126 324 223 747 135 861 318 102 662 822 517 191 480 264 682 783 75 104 550 104 9 261 29 385 192 257 434 100 828 456 263 220 926 168 553 518 162 19 284 426 587 1043 619 509 953 454 448 89 207 194 711 918 250 180 877 384 616 462 534 1052 228 530 162 811 857 547 799 228 1001 560 482 488 959 126 324 223 747 135 861 318 102 662 822 517 191 480 264 682 783 75 104 550 104 9 261 29 385 192 257 434 100 828 456 263 220 926 168 553 518 162 19 284 426 587 1043 619 509 953 454 448 89 207 194 711 918 250 180 877 384 616 462 534 1052 228 530 162 811 857 547 799 228 1001 560 482 488 959 126 324 223 747 135 861 318 102 662 822 517 191 480 264 682 783 75 104 550 104 9 261 29 385 192 257 434 100 828 456 263 220 926 168 553 518 162 19 284 426 587 1043 619 509 953 454 448 89 207 194 711 918 250 180 877 384 616 462 534 1052 228 530 162 811 857 547 799 228 1001 560 482 488 959 126 324 223 747 135 861 318 102 662 822 517 191 480 264 682 783 75 104 550 104 9 261 29 385 192 257 434 100 828 456 263 220 926 168 553 518 162 19 284 426 587 1043 619 509 953 454 448 89 207 194 711 918 250 180 877 384 616 462 534 1052 228 530 162 811 857 547 799 228 1001 560 482 488 959 126 324 223 747 135 861 318 102 662 822 517 191 480 264 682 783 75 104 550 104 9 261 29 385 192 257 434 100 828 456 263 220 926 168 553 518 162 19 284 426 587 1043 619 509 953 454 448 89 207 194 711 918 250 180 877 384 616 462 534 1052 228 530 162 811 857 547 799 228 1001 560 482 488 959 126 324 223 747 135 861 318 102 662 822 517 191 480 264 682 783 75 104 550 104 9 261 29 385 192 257 434 100 828 456 263 220 926 168 553 518 162 19 284 426 587 1043 619 509 953 454 448 89 207 194 711 918 250 180 877 384 616 462 534 1052 228 530 162 811 857 547 799 228 1001 560 482 488 959 126 324 223 747 135 861 318 102 662 822 517 191 480 264 682 783 75 104 550 104 9 261 29 385 192 257 434 100 828 456 263 220 926 168 553 518 162 19 284 426 587 1043 619 509 953 454 448 89 207 194 711 918 250 180 877 384 616 462 534 1052 228 530 162 811 857 547 799 228 1001 560 482 488 959 126 324 223 747 135 861 318 102 662 822 517 191 480 264 682 783 75 104 550 104 9 261 29 385 192 257 434 100 828 456 263 220 926 168 553 518 162 19 284 426 587 1043 619 509 953 454 448 89 207 194 711 918 250 180 877 384 616 462 534 1052 228 530 162 811 857 547 799 228 1001 560 482 488 959 126 324 223 747 135 861 318 102 662 822 517 191 480 264 682 783 75 104 550 104 9 261 29 385 192 257 434 100 828 456 263 220 926 168 553 518 162 19 284 426 587 1043 619 509 953 454 448 89 207 194 711 918 250 180 877 384 616 462 534 1052 228 530 162 811 857 547 799 228 1001 560 482 488 959 126 324 223 747 135 861 318 102 662 822 517 191 480 264 682 783 75 104 550 104 9 261 29 385 192 257 434 100 828 456 263 220 926 168 553 518 162 19 284 426 587 1043 619 509 953 454 448 89 207 194 711 918 250 180 877 384 616 462 534 1052 228 530 162 811 857 547 799 228 1001 560 482 488 959 126 324 223 747 135 861 318 102 662 822 517 191 480 264 682 783 75 104 550 104 9 261 29 385 192 257 434 100 828 456 263 220 926 168 553 518 162 19 284 426 587 1043 619 509 953 454 448 89 207 194 711 918 250 180 877 384 616 462 534 1052 228 530 162 811 857 547 799 228 1001 560 482 488 959 126 324 223 747 135 861 318 102 662 822 517 191 480 264 682 783 75 104 550 104 9 261 29 385 192 257 434 100 828 456 263 220 926 168 553 518 162 19 284 426 587 1043 619 509 953 454 448 89 207 194 711 918 250 180 877 384 616 462 534 1052 228 530 162 811 857 547 799 228 1001 560 482 488 959 126 324 223 747 135 861 318 102 662 822 517 191 480 264 682 783 75 104 550 104 9 261 29 385 192 257 434 100 828 456 263 220 926 168 553 518 162 19 284 426 587 1043 619 509 953 454 448 89 207 194 711 918 250 180 877 384 616 462 534 1052 228 530 162 811 857 547 799 228 1001 560 482 488 959 126 324 223 747 135 861 318 102 662 822 517 191 480 264 682 783 75 104 550 104 9 261 29 385 192 257 434 100 828 456 263 220 926 168 553 518 162 19 284 426 587 1043 619 509 953 454 448 89 207 194 711 918 250 180 877 384 616 462 534 1052 228 530 162 811 857 547 799 228 1001 560 482 488 959 126 324 223 747 135 861 318 102 662 822 517 191 480 264 682 783 75 104 550 104 9 261 29 385 192 257 434 100 828 456 263 220 926 168 553 518 162 19 284 426 587 1043 619 509 953 454 448 89 207 194 711 918 250 180 877 384 616 462 534 1052 228 530 162 811 857 547 799 228 1001 560 482 488 959 126 324 223 747 135 861 318 102 662 822 517 191 480 264 682 783 75 104 550 104 9 261 29 385 192 257 434 100 828 456 263 220 926 168 553 518 162 19 284 426 587 1043 619 509 953 454 448 89 207 194 711 918 250 180 877 384 616 462 534 1052 228 530 162 811 857 547 799 228 1001 560 482 488 959 126 324 223 747 135 861 318 102 662 822 517 191 480 264 682 783 75 104 550 104 9 261 29 385 192 257 434 100 828 456 263 220 926 168 553 518 162 19 284 426 587 1043 619 509 953 454 448 89 207 194 711 918 250 180 877 384 616 462 534 1052 228 530 162 811 857 547 799 228 1001 560 482 488 959 126 324 223 747 135 861 318 102 662 822 517 191 480 264 682 783 75 104 550 104 9 261 29 385 192 257 434 100 828 456 263 220 926 168 553 518 162 19 284 426 587 1043 619 509 953 454 448 89 207 194 711 918 250 180 877 384 616 462 534 1052 228 530 162 811 857 547 799 228 1001 560 482 488 959 126 324 223 747 135 861 318 102 662 822 517 191 480 264 682 783 75 104 550 104 9 261 29 385 192 257 434 100 828 456 263 220 926 168 553 518 162 19 284 426 587 1043 619 509 953 454 448 89 207 194 711 918 250 180 877 384 616 462 534 1052 228 530 162 811 857 547 799 228 1001 560 482 488 959 126 324 223 747 135 861 318 102 662 822 517 191 480 264 682 783 75 104 550 104 9 261 29 385 192 257 434 100 828 456 263 220 926 168 553 518 162 19 284 426 587 1043 619 509 953 454 448 89 207 194 711 918 250 180 877 384 616 462 534 1052 228 530 162 811 857 547 799 228 1001 560 482 488 959 126 324 223 747 135 861 318 102 662 822 517 191 480 264 682 783 75 104 550 104 9 261 29 385 192 257 434 100 828 456 263 220 926 168 553 518 162 19 284 426 587 1043 619 509 953 454 448 89 207 194 711 918 250 180 877 384 616 462 534 1052



Thayer's Resignation Professor, 579	Victoria, Estimates of Queen, 205;	Wheaton Seminary, Expansion of, 423	Wright's Remarkable World Jour-
Thouart, Bishop, Modern Mission-	and Farmer Taitt, Queen, 256;	White, John Campbell, in Calcutta, 324	ney, Professor, 485
ary Hero, 685	Victoria's Wonderful Reign, 126;	Whitman, Truth About, 93	Yale's Recent Acquisitions, Three
Tientsin, Transformation of, 173	Long, Happy and Prosperous	Whittle, Maj. D. W.,—a Soldier in	355
Trailing Arbutus, 657	Reign, Queen, 128.	Two Armies, 416	Young People and Their Organiza-
Tree-top Americans, 882	Victory, Well-Earned, 114	Whittlesey, Nathan Hart, 355	tions, 928
Truth, Realizing Our Visions of, 855	Washington, Happenings in, 133,	Why Did Christ Establish the	Young Men's Jubilee, 950
Tuffs, Rev. James, 741	253, 816.	Church, 741	
Turkey, Brightening Prospects in, 904;	Washington's Brilliant Inaugura-	Williams, Howard, 1025	Y. M. C. A. in the Graduate State, 757;
Pays the Indemnity, 912.	tion Day, 412	Will British Congregationalists and	in His Eightieth Year, The
Twentieth Century Christian, What	Washington's Birthday, Booker, 599	Baptists Chafe, 743	Founder of the 863; Jubilee
Shall He Be, 63, 96, 130	Waymarks for Women, 70	Wisconsin, in the Lumber Districts	Convention Program, 934; Ex-
United Congregational Church, 680;	Webb, Dr., 813; Dr., at Eventide, 859	of, 544	hibition in Mechanics' Building,
Mission in England, 285.	Welcome the New, 0	Woman's Use of Money, 348	958; Boston, 959; Training
	Western Reserve University at Its	Women's Clubs, Color-Line in, 226	School at Springfield, 960; Exec-
	Seventy-fifth Milestone, 914	Word of Caution, 751	utive Committee of Massachu-
Vacations, Where and How, 812, 915, 952	What and Why, 261	Words with Our Readers, 378	setts and Rhode Island, 961; Sec-
Verdi, Italian Master of Opera, 323	What Children Can Do in Country	Worker and His Work, 337	retary as a Type, 962; Associa-
Vermont, 109, 265, 427, 630, 790, 977	toans, 701	Wright, Professor, Returns from His	tions, Rise and Growth of, 871;
Veto and Its Effect, 1043		World Journey, 463	Convention, Foreign Visitors to
			the Boston, 973; Jubilee—An Es-
			timate and Critique, 998.

## The International Missionary Union

### A Spirited Meeting at Clifton Springs

The International Missionary Union met as usual at Clifton Springs, N. Y., for the week June 5 to 11 inclusive, this being its eighteenth annual meeting. One hundred and fifty-six missionaries were present, fifty-nine of whom expect to return to their fields during the year. Nearly every board and every part of the world was represented, and the social intercourse and the little groups for prayer between the sessions are as usual among the precious memories.

God's providences in missions might be called the keynote of the week, and this was strikingly felt when China's missionaries told their thrilling experiences. Whether from the lips of the China Inland missionary, the Presbyterian, the Baptist, the Methodist, the Congregationalist, or any other, it was the same wonderful story of the presence of God in the midst of trial, the same consciousness of being upheld by the prayers of Christians at home, the same joy in being permitted to suffer for Christ, the same confident expectation of the evangelization of China, and, where return to work was possible, the same delight in the prospect. Rev. F. D. Gamewell, Rev. J. L. Whiting and Dr. Edna Terry told of God's providences in the siege of Peking. Rev. W. P. Sprague, Rev. Mark Williams and Dr. Virginia Murdock told of God's providences in the sixty days' flight 1,200 miles across the desert of Gobi. Mr. Dreyer of the China Inland Mission told of God's providences in his flight with ten ladies, two children and a sick man forty-five days' journey from the interior. Both children died on the way. The presence of Mrs. George L. Williams of Shansi was an object lesson of God's supporting grace to the martyr's widow.

The features which have become a permanent part of the union and which draw the largest crowds from outside the membership were as interesting as usual—the recognition meeting, when all members introduce themselves, the woman's meeting, the children's meeting, the stereopticon composite lecture, the president's reception, the photograph of the union and the farewell to outgoing missionaries. The memorial services were touching, including the names of Dr. Henry Foster, the beloved friend of missionaries, Dr. Cyrus Hamlin, associated with the union from its beginning, the martyrs of China and others.

The morning devotional hour and the discussions which followed were unusually spiritual. "My gospel," the Word as God has revealed it to me, was a theme which brought out testimonies of rich personal experience. One after another repeated passages of Scripture which at a time of peculiar need had become "my gospel." Dr. J. Howard Taylor—son of Hudson Taylor—and his wife, Geraldine Guinness Taylor, added interest to these and other meetings.

Rev. Harlan P. Beach, formerly of China, now connected with the student volunteer movement, asked the missionaries to give him in a sentence what each regarded as the most essential preparation for foreign service. Quick responses came from all over the house: "Be practical," "Study the Bible," "Get a

thorough education," "Take a theological course," "Seek the gift of the Spirit," "An aptness in presenting simple gospel truth," "Try your gifts at home, in city mission work or elsewhere," "The habit of prayer," "Study the field where you intend to go," "Get a preliminary knowledge of all fields," "Get in correspondence with live missionaries on the field," "Come into contact with missionaries at home," "Study missionary biography as an inspiration," "Be settled in theology before you go," "Have a practical business experience," "Be willing to do anything which is needed," "Acquire a knowledge of simple drugs and of pulling teeth," "Missionaries should get the idea that the natives can teach us something," "Do not try to upset the work of your predecessor for at least three years," "Take with you plenty of patience and flannel," "It is essential to understand the people," "A good knowledge of nursing is an important preparation." Missionaries from India said that a study of the language before going out to India would be of immense value, but those from China said that the time would be wasted in studying Chinese here.

A discussion of the question, "What are the strategic points for missions in the new century?" furnished an interesting hour. Dr. S. L. Baldwin put Shanghai first, as a great central point for China and the whole Oriental world, while Singapore and Calcutta were also important points. Mr. Openshaw claimed that Hankow was the real center of Chinese influence, of railway activity, of trade, of language extension. Dr. Downie made a plea for Port Said in Egypt, a place through which passes almost the entire trade between the West and the East and a place of terrible wickedness, and where only one colporter and a few good women are working for Christ. Mr. Bunker spoke of the strategic points along what he called "Africa's backbone" from Khartoum on the Nile to the southern extremity, emphasizing the fact that Johannesburg is increasingly a center of opportunity. Others spoke of strategic points in Mexico, in St. Petersburg in Russia, in Budapest in Hungary, and Buenos Ayres in South America. Dr. Whiting, of Peking, said that the strategic point in missions was rather a point of time than of place, and that the point of time in each country is now.

E. H. B.

### Items of Interest

The king of Italy has given \$20,000 toward establishing a hospital for the treatment of phthisis.

Rev. Dr. Newman Hall of London, though eighty-five years old, is well and hearty, and preaches frequently to Nonconformist congregations.

Rev. Sheldon Jackson, the well-known missionary and general agent of education in Alaska, reports that disease is rapidly decimating the population of the Aleutian Islands.

The birth of a fourth daughter to the czar and czarina of Russia comes as somewhat of a disappointment, inasmuch as a son had been

longed and prayed for. The czar made the advent of his child an excuse for authorizing the release of some of the leaders of the recent student uprisings.

Mr. John D. Rockefeller has endowed three scholarships at the Teachers' College, New York city, especially for Southern Negroes, men and women who have shown aptitude in teaching and desire the best training in pedagogy. Each will have an income of \$500 while studying in New York.

John S. Sargent, the eminent American painter, is exhibiting at the Royal Academy in London a large crucifix (sculptured) for the Boston Public Library, in which Adam and Eve are represented as standing on either side of the cross holding chalices to catch the blood flowing from Jesus' wounds.

A decision of Supreme Court Justice Rich of Rochester, N. Y., proclaims the legality of payment of the salaries of Roman Catholic teachers in St. Mary's Orphan Asylum by the Rochester Board of Education, a suit against the board to prevent its paying the salaries of the sisters by the leader of the A. P. A. movement in the city having been won by the Board of Education.

Emperor William of Germany, in a speech at Cuxhaven last week given to attendants on a regatta on the Elbe, dwelt on Germany's emergence as a marine power, predicted greater things for the empire as a colonizing and trading nation, and ventured the opinion that the outcome of affairs in China furnished the guarantee of peace in Europe for a long time to come.

Mr. Wanamaker persists in his effort to get control of the street railway franchises of Philadelphia in the interests of the people, and proffers \$3,000,000 to the present holders of the franchises—\$2,500,000 of the sum to go to the city and \$500,000 of it to the present holders as a bonus to induce them to give up what cost them nothing. It is not imagined that Mr. Wanamaker's offer will be accepted, but his concrete method of showing to the people of Philadelphia what they are enduring from robbers in the legislature and out of it may aid in creating sentiment against the present order of things. An old-fashioned town meeting has been called to afford an outlet for civic indignation, and it may possibly lead to an uprising.

### Guests of the Coming National Council

The National Council, at its meeting next October, will have at least two ministers from England as its guests. Rev. J. Morgan Gibbon of Stamford Hill, London, will come as a delegate from the Congregational Union of England and Wales, and Rev. Hugh G. Griffiths will bring greetings and thanks to the council and the churches which have contributed to the building of the John Robinson Memorial Church at Gainsborough, of which he is pastor. A recent gift from the Elliot Church, Newton, Mass., brings the amount of the contributions from America up to \$2,500. Mr. Gibbon expects to spend several weeks in this country and will be available for supplying pulpits. He is one of the most popular of the younger preachers of London.

## Record of the Week

(Continued from page 1063.)

## Calls

HAUGHTON, RALPH J., Needham, Mass., to Weymouth Heights.  
 HEATHCOTE, ARTHUR S., Brownston, Minn., to Appleton and Correll. Accepts.  
 HUGHES, RICHARD C., president of Tabor College, Tabor, Io., to presidency of Ripon College, Ripon, Wis. Accepts.  
 HUTTON, M. L. (M. E.), withdraws acceptance of call to First Ch., Brainerd, Minn.  
 KNAPP, B. B., to Newark Valley, N. Y. Accepts.  
 KIRBY, J. EDWARD, Circular Ch., Charleston, S. C., accepts call to the presidency of Atlanta Theological Sem.  
 LADD, GEO. E., Waterbury, Vt., to Randolph. Accepts.  
 LANCE, L. G., to Swedish Ch., Clear Lake, Wis. Accepts.  
 MOORE, DAVID Y., formerly of Williston, N. D., to E. Granville, Mass., to Portland, Ind., and to Ridgeville. Accepts the latter.  
 MORSE, CHAS. E., Millard Ave. Ch., Chicago, to Covenant Ch., same city. Accepts.  
 PACKARD, HERBERT L., Hartford Sem., to W. Brooksville, Me. Accepts, and is at work.  
 PARKS, WM. U., to the permanent pastorate, with increase of \$100 in salary, at Clark, S. D., where he has already served three years.  
 PAXTON, ROBT F., Sloan, Io., to Earlville. Accepts this call and not the one to Canova and Dover, S. D., as previously reported.  
 ROOT, BENJ. F., Weston, Ct., to Park Ridge, Ill. Accepts.  
 SMITH, A. D., to Graceville, Minn., where he has been supplying for six months. Accepts.  
 THOMPSON, W. SHERMAN, Cliftondale, Mass., accepts call to First Ch., Somerville.  
 VROOMAN, W. A., Winnipeg, Can., to Second Ch., Vancouver, B. C.  
 WALKER, WM. S., Hartford, Ct., to Second Ch., Chester, Mass. Accepts.  
 WINCHESTER, BENJ. S., Hassalo St. Ch., Portland, Ore., to asst. pastorate New England Ch., Chicago, Ill. Accepts.

## Ordinations and Installations

CUTLER, ALEX. E., Chicago Sem., o. and rec. p. Genoa Junction, Wis., and Richmond, Ill., June 11. Sermon, Prof. W. D. Mackenzie; other parts, Rev. Messrs. W. Sleeper, P. M. Snyder, W. R. Dixon and J. W. Jordan, and Dr. H. W. Carter.  
 JONES, THOS. G., o. Chenoa, Ill., June 11. Sermon, Rev. J. W. Fox; other parts, Rev. Messrs. A. P. Solandt, O. S. Davis, Fred'k Bowen, M. L. Moreland and Prof. W. B. Chamberlain.  
 DANFORTH, J. ROMEYN, i. High St. Ch., Auburn, Me., June 19. Sermon, Dr. W. H. Fenn; other parts, Rev. Messrs. H. L. McCann, D. L. Yale, J. S. Penman, G. M. Howe, C. W. Fisher, and Dr. E. B. Mason.  
 HAM, RICHARD K., o. Whatecom, Wn., June 14. Sermon, Rev. W. W. Scudder, Jr.; other parts, Rev. Messrs. S. Greene, W. E. Dawson, C. L. Mears and R. B. Hassell.  
 PLATNER, JOHN W., and ROPES, JAS. H., o. First Ch., Cambridge, Mass. Parts by Prof. George F. Moore and Rev. Daniel Evans.  
 STOCKING, JAY T., Yale Sem., o. New Haven, Ct., June 12. Sermon, Prof. J. F. Genung; other parts, Rev. Messrs. F. R. Luckey, F. Q. Blanchard, and Drs. W. L. Phillips and F. C. Porter.  
 WYLIE, EDMUND M., Boston University, o. and i. Second Ch., North Beverly, Mass., June 20. Sermon, Dr. A. H. Plumb; other parts, Rev. Messrs.

J. G. Nichols, T. F. Waters, C. F. Weeden, E. H. Byington and Dr. D. S. Clark.

## Resignations

BROWN, HERBERT H., New Vineyard, Me.  
 BURGESS, WM., Des Plaines, Ill.  
 DAVIES, DAVID D., St. Louis Park Ch., Minneapolis, Minn.  
 GRAHAM, ROBT. B., Havelock, Neb.  
 GRIFFITH, WM. E., Perham, Minn.  
 HERRICK, GEO. M., presidency of Washburn College, Topeka, Kan.  
 KENNEY, CHAS. H., not resigned at Voluntown, Ct.  
 MOTE, HENRY W., Sprague, Wn., and may be addressed at Novi, Mich.

Continued on page 1068.

A NEW ENGLAND TRIO.—For years New England north from Boston has been frequented by the vacationist and health seeker. The first and most important feature which has made the region famous is the health-giving atmosphere; and this with delightful scenic surroundings, comfortable abiding places, an abundance of methods for diversion, coupled with unexcelled traveling facilities, suffice to make the territory a most superior and much sought outting place. Northern New England is really divided into three principal resort regions, viz.: Mountains, Sea Shore and Lakes; and for six cents in stamps the General Passenger and Ticket Agent of the Boston & Maine system, Boston, will send you a trio of booklets, known as "Among the Mountains," "Lakes and Streams" and "All Along Shore," and with them you will get a tour book which is overflowing with information of benefit to travelers in Maine, New Hampshire and Vermont. This company issues a variety of illustrated descriptive books, which are listed in a readable index, and if you want to know about them, drop a postal to the above address.

## WASH GOODS

50c. Swiss Mull.....25c  
 Swiss Mulls, in figure and dot designs, patterns which you have paid 50c. yard for and which cost to import 42c. yard, these we purchased from an importer this week at half price, and we offer them to you at the same rate, choose, at, per yard,

25c.

12½c. Duck for.....6½c  
 Duck, suitable for skirts, suits, etc., in navy, cardinal, white, pink and sky, in lengths from 3 to 8 yards, never sold for less than 12½c. yard, Monday's price.....6¼c  
 Included in above lot are some choice gingham, in waist lengths, at.....6¼c  
 Percale, 36 inches wide, excellent assortment of patterns, 12½c. yard quality. Special at.....8c

## GILCHRIST CO

Winter and Washington Streets, Boston

## SERVING DRESSER.



This dainty bit of designing illustrates the possibilities of Art Nouveau when applied to the smallest and most insignificant piece of furniture.

Here is a Serving Buffet which, under the influence of the new school, has been elevated into a most artistic ornament in a dining-room. It is one of the advantages of Art Nouveau work that its examples can be used with ordinary furniture without too great violation of harmony.

The successful features of this Serving Dresser are the posts, the gallery, the pierced carving and the breadth of the general treatment. It is impossible to conceive of a more dignified rendering of an unimportant piece.

## PAINE FURNITURE CO.

RUGS, DRAPERIES, and FURNITURE,  
 48 CANAL ST., BOSTON.

## Difficult Digestion

That is dyspepsia.  
 It makes life miserable.  
 Its sufferers eat not because they want to, but simply because they must.  
 They know they are irritable and fretful; but they cannot be otherwise.  
 They complain of a bad taste in the mouth, a tenderness at the pit of the stomach, an uneasy feeling of puffy fullness, headache, heartburn and what not.  
 The effectual remedy, proved by permanent cures of thousands of severe cases, is

## Hood's Sarsaparilla

Hood's Pills are the best cathartic.

## Benevolent Societies

WOMAN'S BOARD OF MISSIONS, Room 704, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Rev. Alexander McKenzie, D.D., President; Geo. Gould, Treasurer; B. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious betterment of seamen. Meetings should be payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House. Annual membership \$1.00; life membership \$20.00. Mrs. Henry C. Delano, Treas., Hotel Berkeley, Boylston St., Boston.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 606 Congregational House. Rev. Joshua Colt, Secretary. Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 9 to 6. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPORT, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Agents in the United States, evangelists and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; George A. Hood, Congregational House, Boston. Field Secretaries.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Ten free Christian schools in Utah and New Mexico. F. Wilkins, Treasurer. Offices 612-613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Henry E. Cobb, Pres.; E. Kelsey, Treas.; George H. Flint, Sec., 101 Tanawanda St., Boston.

BOARD OF MINISTERIAL AID, Boston, Mass. Requests solicited in this name. Send gifts to A. G. Stawood, Treasurer, 704 Sears Building. Apply for aid to E. B. Palmer, 606 Congregational House.

NATIONAL COUNCIL OF THE MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Acting Secretary, Rev. Edward Hayes, D. D., Hartford, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a Bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston. Willard Scott, D. D., President; Geo. M. Boynton, D. D., Secretary and Treasurer.

The Missionary Department, which is in charge of the Secretary, sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are wholly defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work. W. A. Duncan, Ph. D., is Field Secretary and Rev. F. J. Marsh is New England Superintendent for this department.

The Business Department, in charge of the Business Manager, and known in the trade as the Pilgrim Press, publishes *The Congregationalist* and *Christian World*, the Pilgrim Series of Lesson Helps and Sunday school papers, books for Sunday schools and home reading. Records and Requisites for churches and Sunday schools; the book sells all other publishers at as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals from Ohio and all states east should be sent to the Business Manager, J. H. Tewksbury, at Boston, and from the interior and western states to E. Herrick Brown, the Chicago Agent.

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.



## The Business Outlook

The general trade situation is one of great steadiness in most lines, and here and there further improvement is to be noted both in the demand and in the advancing tendency in prices. The crop situation is, of course, at the present time one of vital importance, and enough is said when it is stated that the outlook at the time of writing is, on the whole, for a very large harvest. Corn may be said to be suffering most in the Northwest for lack of warm weather. It is a pleasure to report that the cotton goods situation has undergone notable improvement; thus prices for print cloths, bleached goods and some other cotton products have been advanced in price during the past week. Raw cotton has likewise ruled stronger, due to this better feeling in the trade and to reports of crop damage in the South. A slight advance in price is also to be recorded in hides and leather. Better conditions also seem to be developing in the woolen goods trade, and clothing manufacturers and jobbers are reported feeling very much encouraged as to the outlook. More demand has sprung up for wool and prices for this staple are firmer. Shoe manufacturers are busy and shipments of shoes are in excess of the large totals of last year.

Railroad earnings continue to show increases even over the large returns of a year ago, and certainly there is no better proof of the general prosperity of the country than the increasing business which the railroads are doing. Some fear was felt last week that money would become tighter, but this has apparently passed away, and the general opinion of large financial interests both here and in New York is that there will be no stringency, at least until the fall, when large amounts of money will have to be shipped West to move the crops.

The speculative situation, both here and in Wall Street, is one of strength and confidence. The stock market has not been rampant, but it has certainly not afforded the bears any comfort. In Boston there has been some activity in copper mining shares, and predictions are heard of very much higher prices in the near future for this group.

## The Church Prayer Meeting

Topic, June 30-July 6. Citizenship on Earth and in Heaven. Eph. 2: 19-22; Heb. 11: 13-16; Rev. 7: 13-17.

Is the one inconsistent with the other? The Christian's duty to the state.

[For prayer meeting editorial see page 1044.]

## Meetings and Events to Come

INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION, Cincinnati, July 6-10.

GENERAL COUNCIL OF FORWARD MOVEMENT ON BIBLE STUDY AND FOREIGN MISSIONS, Silver Bay, Lake George, N. Y., July 6-15.

AMERICAN BOARD OF FOREIGN MISSIONS, Hartford, Oct. 8-11.

AMERICAN MISSIONARY ASSOCIATION, Oak Park, Ill., Oct. 22-24.

NATIONAL COUNCIL, Portland, Me., Oct. 12-18.

## Over-Exertion of Brain or Body.

### Take Horsford's Acid Phosphate.

It is a wholesome tonic for body, brain and nerves. Wonderfully quick in its action.

## Vacation View Points

### Some Summer Suggestions

The annual begira has already begun and multitudes will soon follow to find in other than home scenes new environment and inspiration.

Congregationalists do not remain at home more than other folk. Therein is the text: Utilize the sojourn by the sea, at mountain or country-side to further Christian and, in particular, Congregational interests, personal and organic.

Let the religious as well as the secular paper follow you in your resting. More and more are temporary changes made upon our books to meet the vacationists' need. Yet many are contented to loose from all relation with the ongoings of church life. The great religious conventions of the summer are themselves reason sufficient for the regular reading of a paper which interprets religious thought.

We stand ready in our special 1901 offer to aid in a distinct way any purpose which has for its object the wider use of *The Congregationalist* during your vacation.

For twenty weeks we will send this paper ahead of you to any indicated address, hotel or individual, for 25 cents. This offer is conditioned as follows:

At a hotel or summer resort the paper must be for the general use of all guests. In a private home the address given must be of some person whose name has not been upon our rolls for two years.

This plan will obviate the necessity of your changing addresses and, in not a few instances, will prove beneficial to the many who see it for the first time. It will place a high class religious paper upon the reading table of hotels and homes. It will foster Christian thought and stimulate Congregational activity. It will help the pastor of the local church.

And when you return home *The Congregationalist* will continue to visit and bless the household until the close of November.

Is not all this worth 25 cents? Evidently hundreds of pastors and church officials so regard the general offer, judging from the returns. One church in the Interior has yielded over ninety names for this trial term. Will you improve this opportunity for any friends?

Yours, *THE CONGREGATIONALIST*,  
Warren P. Landers, Supt. of Circulation.

## H-O retains

all  
the  
rugged  
strength  
of  
the  
oats



Hornby's Steam Cooked Oatmeal



Individual Communion  
Outfits. Send for free catalogue  
and list of names.  
SANITARY COMMUNION OUTFIT CO.,  
Dept. E, Rochester, N. Y.

## Wilson's Rolling Partitions

For dividing church and school buildings. Sound-proof, air-tight. Made also with blackboard surface. A marvelous convenience, easily operated, very durable.

### Outside Venetians

combining blind and awning. Applied to any window. Light and elegant, yet so strong that storms cannot harm them. Bronze Metal Tapes. Last for years. Also Inside Venetians and Rolling Steel Shutters. Men loan this paper for free pamphlet. JAS. GODFREY WILSON, Patente and Mfr. 5 W. 30th St., New York



We have no agents or branch stores.  
All orders should be sent direct to us.

## Reduced Prices .. ON .. Suits and Skirts

If you will act quickly, you will be able to secure a decided bargain in a suit or skirt. Many of the fabrics from which we make these garments are equally suitable for either Summer or early Fall wear, but you must act quickly, however, if you wish to take advantage of the large assortment which we are now offering.

Suits and Skirts made to order at one-third less than regular prices—

perfect in fashion, shape and workmanship. Nearly all of our styles and materials share in this reduction. These offerings and others:

Suits, former price \$10, reduced to \$6.67.  
\$12 Suits reduced to \$8. \$15 Suits reduced to \$10. \$20 Suits reduced to \$13.34. \$25 Suits reduced to \$16.67.

Skirts, former price \$5, reduced to \$3.34.  
\$6 Skirts reduced to \$4. \$7.50 Skirts reduced to \$5. \$10 Skirts reduced to \$6.67. \$12 Skirts reduced to \$8.

Rainy-Day Skirts, former price \$6, reduced to \$4. \$7.50 Skirts reduced to \$5. \$9 Skirts reduced to \$6.

Taffeta Jackets, former price \$15, reduced to \$10. \$17 Jackets reduced to \$11.34. \$18 Jackets reduced to \$12.

There are no reductions on Wash Suits or Skirts, but our prices are extremely reasonable.

Wash Suits, \$4 up. Wash Skirts, \$3 up.

We are also closing out a few Sample Suits and Skirts (which were made up for exhibition in our salesroom) at one-half of regular prices.

Catalogue, Samples and Bargain List sent free at once upon request. If any garment ordered therefrom should not please you, send it back. We will refund your money.

THE NATIONAL CLOAK CO.,

119 and 121 West 23d Street, - NEW YORK.

## CHURCH ORGAN FOR SALE CHEAP

The pipe organ now out of use at the South Congregational Church at Campello is to be sold at once. The organ is in good order, contains 2 manuals, 17 speaking stops, 4 couplers, 2 combinations and balance swell. Must be removed on or before July 20th. Address or reply to music committee.

MYRON L. KEITH, Clerk,  
Campello, Mass.

## BLYMNER BCHURCH BELLS

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

UNLIKE OTHER BELLS  
SWEETER, MORE DURABLE, LOWER PRICE,  
OUR FREE CATALOGUE  
TELLS WHY.

## BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

CHURCH BELLS, PEALS AND CHIMES, OF LAKES SUPERIOR INGOT COPPER AND EAST INDIA TIN ONLY.

BUCKEYE BELL FOUNDRY, THE E. W. VANDUZEN CO., Cincinnati, O.

FAVORABLY KNOWN SINCE 1826 BELLS HAVE FURNISHED 35,000 CHURCH, SCHOOL & OTHER PUREST BEST G MENEELY & CO. GENUINE WEST-TROY, N.Y. BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

## Record of the Week

(Continued from page 1066.)

## Resignations

PETERSON, JOHN, Swedish Ch., Clear Lake, Wis., to take effect Sept. 26.  
 RICE, CHAS. W., Pinckney and Hamburg, Mich., to take effect Sept. 26.  
 STRONG, JAS. W., presidency of Carleton College, Northfield, Minn., to take effect when his successor shall have been secured.

## Dismissions

CROSS, ALLEN E., Park Ch., Springfield, Mass., June 9.

## Churches Organized

VANCOUVER, B. C., Second Ch.  
 COTATI, Cal., 4 June, 15 members.

## Personals

BUCKHAM, JOHN W., Crombie St. Ch., Salem, Mass., sails June 29 for a six weeks' visit to England and Scotland. Friends in the church have made a generous addition to the pastor's vacation fund.  
 CHANDLER, JOSEPH H., has been appointed one of the chaplains of the Fond du Lac, Wis., branch of the Actors' Church Alliance.  
 HOYT, JAS. H., and wife, New Canaan, Ct., were given a reception on the twenty-fifth anniversary of their wedding, at which they received many beautiful pieces of silver.  
 MORTON, W. HENRY, North St. Ch., Middletown, N. Y., sails late in July for England, where he has a number of pulpit engagements.  
 PECK, WM. J., received from the Union Ch., Corona, N. Y., June 13, a gold watch and chain in recognition of his completion of twenty years' pastoral service.

## Church Happenings

AUBURNDALE, MASS., has completed a revision of its rules.  
 AVON, ILL.—The pastor, Rev. Ray Eckerson, has been active in the citizens' movement to establish a village library and reading-room, which was recently opened to the public, by whom it is highly appreciated. Mrs. Eckerson leads the Junior C. E., in whose behalf she has conducted a sewing school.  
 FARLEY, MASS.—This new enterprise is carefully nurtured by Rev. J. C. Wightman, who will remove thither July 1.  
 HELENA, MONT., has decided to buy a \$2,400 parsonage, and has secured \$2,000 toward its cost.  
 HUNTINGTON, MASS., Second has received from Dr. W. G. Kimball a lot for parsonage and the church will build at once.  
 MARSHALL, ILL.—The meetings conducted by Evangelist Van Aiken were a great stimulus to the church, and the work has gone on strongly ever since. The pastor, Rev. W. A. Elliott, also preaches at an out-station called Alright.  
 MT. VERNON, N. Y.—First. The former parsonage has been made over into a fellowship house for the benefit of the general community and was recently formally opened. It contains parlors, kitchen, library, gameroom or nursery, sewing-room and billiard-room. Rev. O. R. Lovejoy is pastor.  
 PROVO CITY, U.—Rev. S. H. Goodwin has been asked to continue the double work of pastor of the church and principal of Procter Academy at an increase of salary. In September he will enter upon his third year as principal and fourth year as pastor. Twelve members have been received, in part the result of a two weeks' series of union services under Evangelist Aura Smith. During the past 12 months the membership has been more than doubled, persons having been received at every communion. In May, 26 were added, 18 on confession, making 46 for the year, a net gain of 42.  
 TOWNSEND, MASS.—The church tendered a reception to Rev. B. A. Willmott, the pastor, and his wife, on the fifth anniversary of their marriage. Congratulatory addresses and letters, the presentation of money and other gifts were gratifying features.  
 WILLMETTE, ILL., has plans out for a handsome and commodious new edifice, made necessary by its expanding work.

## Marriages

The charge for marriage notices is twenty-five cents.

CRAWFORD-SMALL.—In Provincetown, June 19, by Rev. J. J. Walker of Yarmouth, Rev. Sidney Crawford, pastor at Provincetown, and Edith, daughter of Mrs. Adelaide L. Small of Provincetown.

## Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

FAIRFIELD.—In Ypsilanti, Mich., June 2, Rev. Miner W. Fairfield, aged 78 yrs.  
 JUDD.—In S. Hadley, Mass., June 14, Deacon Harvey Judd, aged 78 yrs.  
 KEEP.—In Ashland, Aroostook Co., Me., June 19, Hannah M., widow of Rev. Marcus R. Keep, aged 73 yrs, 8 mos.

MATSON.—In Oberlin, O., May 21, Rev. Henry Matson, for thirteen years librarian of Oberlin College, aged 72 yrs.

RIGGS.—Entered into rest at Oahe, S. D., June 16, Muriel, daughter of Rev. Thomas Lawrence and Louisa Irvine Riggs, aged 8 yrs., 11 mos.

WELLMAN.—In Malden, Mass., June 24, the wife of Rev. J. W. Wellman.

DIGNIFYING A LITTLE THING.—That the new school of design—Art Nouveau—is capable of application to the very smallest items of furnishing is well demonstrated by the picture in another column of this paper of the tiny Serving Dresser, which most successfully illustrates the new school of design, and for which we are indebted to the Falne Furniture Company of this city. This house is showing great enterprise in its remarkably large collection of Art Nouveau furniture.

## Historical Plates



THE WASHINGTON ELM, CAMBRIDGE.

Under this tree Washington first took command of the American Army, July 3d, 1775.

The above cut represents one of 48 subjects of Wedgwood's old blue souvenir plates (9 inch). The other subjects are, in part: The Capitol—Mt. Vernon—Independence Hall Philadelphia (1743)—Longfellow's Home—The Old South Church, 1773—Faneuil Hall—The Old North Church, where Paul Revere hung out the lanterns in 1775—The Return of the Mayflower—The White House, Washington—Bunker Hill Monument—State House, Boston—Emerson's Home, Concord—Whittier's Home, Haverhill, etc.

A catalogue will be mailed free, on request, having half-tone cuts of the series. The pictures have been produced from engravings after etchings and paintings (at the famous pottery of Josiah Wedgwood & Sons, Staffordshire) of important subjects connected with American history.

The decoration is under the glaze and therefore indelible.

The price is six dollars per dozen. A sample plate of any subject desired will be mailed in one of our safety mailing boxes prepaid to any postoffice in the United States or territories on receipt of 75 cents, P. O. order or stamps.

## Jones, McDuffee &amp; Stratton Co.

China and Glass Merchants,

Wholesale and Retail  
(Seven Floors),

120 Franklin, cor. Federal St., Boston

Established 1850.

## J. S. Waterman &amp; Sons,

Funeral  
Undertakers  
and Embalmers

2326 & 2328 Washington St.

Open Day and Night.

... Telephone, Roxbury 72 or 73.

Personal attention given to every detail. Chapel and other special rooms connected with establishment. Competent persons in attendance day and night.

In all Climes at all Times its accurate adjustment makes the

**ELGIN WATCH**

most reliable. Factory-tested by refrigeration and oven heat, its performance is perfect anywhere and any time.

An Elgin Watch always has the word "Elgin" engraved on the works. Send for free booklet.

Elgin National Watch Co. Elgin, Ill.

## WESTERN MORTGAGES

and FORECLOSED LANDS  
Bought for Cash.

CHAS. E. GIBSON, 45 Milk Street, Boston, Mass.

## HUGH MAC RAE &amp; CO. BANKERS.

Investment Securities  
Wilmington, N. C.

Recommend the 7% Cumulative Preferred Stocks of Cotton Mills in the South for safety and for satisfactory interest returns. Invite correspondence.

## 5% SAFE INVESTMENTS

in Missouri Mortgages on Improved Farms  
I have invested \$2,000,000 in the past twelve years without loss of principal or interest. Satisfactory eastern references and full information furnished. Address

WM. R. COMPTON, Macon, Missouri.

## BEVERLY H. BONFOEY

No. 6 Main St.,  
UNIONVILLE, MISSOURI

## 5% and 6% LOANS NEGOTIATED

Every dollar secured by First Mortgages on Farms worth three times your loan, located in the famous Corn Belt and Blue Grass Regions of Iowa and Missouri. NOT A DOLLAR Lost in 22 Years.

Write for illustrated booklet and list of loans.

Write To-day

for our list of income paying securities. It will prove valuable in the selection of sound investments. We deal in high grade securities exclusively.

## E. H. GAY &amp; Co.

BOSTON NEW YORK  
131 DEVONSHIRE ST. 1 NASSAU ST.  
PHILADELPHIA MONTREAL  
421 CHESTNUT ST. CANADA LIFE BLDG.

## WARD'S "BOSTON"

A New Pencil That is Just Right  
Four Degrees of Hardness  
80 Cents per Dozen. \$5.00 per Gross  
49 FRANKLIN ST., BOSTON



## For Endeavorers

### PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, July 7-13. Religion and Patriotism. Rom. 13: 1-7.

Religion and patriotism have much in common in their origin, scope and claims. The kinship is recognized now more than formerly. It is almost impossible to hold a great religious gathering without frequent recognition of the relation of religion to the welfare of the state. And if the orators fail to call attention to the truth, the national flags conspicuously displayed give eloquent though silent witness to it. Indeed, religion is perhaps more ready to extend a fraternal hand to patriotism than patriotism to salute its true kinsman. However, on the part of statesmen—which term does not always include politicians—there is increasing readiness to recognize the religious basis of an enduring government. Secretary Hay's speech at Buffalo a fortnight ago breathes this spirit.

Both patriotism and religion at their best are something more than a sentiment. They impose upon their devotees a program of action. The religion which consists principally of prayer meeting talk is thoroughly discounted today. So ought the patriotism to be that explodes a quantity of gunpowder on the Fourth of July and neglects the caucus and the polls. He best serves his Master in the field of religion who follows out day by day kindness, patience, fidelity and self-sacrifice. He is the truest patriot who is willing and glad to attend to the numberless small duties that make up good citizenship in these days, when we must study municipal problems, watch vigilantly men in power and seek to elect the best citizens to office.

The best service which religion can render patriotism today, is to seek to make it more serious and less flamboyant. Christians are called upon to restrain their fellow-citizens whose chief idea of patriotism is braggadocio. There are other countries besides ours, and there will be for years and centuries to come. Why not recognize the contributions which they are making and will make to the progress of the human race? Were the representatives of Switzerland, Sweden, France, England and Germany, who sat on the platform at the Y. M. C. A. Jubilee, any less truly patriots than the delegates from all over this land? Every man of the former body was proud of his own land and held it first in his estimation, but this loyalty does not make them any less friendly to other countries. We of the United States have no monopoly of patriotism, and the Christian element in this country should constantly remind the jingo element of this fact.

But besides fostering a tolerant patriotism, we Christians should seek to represent and inculcate a patriotism which believes in, supports and hurrahs for this country, chiefly because of the service which in the providence of God it has been able to render other nations of the world. If America can succeed in doing something besides producing a great navy and distancing other nations in its commerce and industries, if it can possess and exhibit the righteousness which alone can exalt a nation, if it can reach out a helping hand to peoples degraded and inert, then it is a country worth shouting for, yea, worth living in and dying for. It is true of nations as it is of men that the greatest of all must be servant of all. May God speed the day when this shall be the dominating impulse of all those whom we elect to be our rulers and this

conception of national greatness established in every heart.

AMONG the new subjects brought out in the series of souvenir plates by Jones, McDuffee & Stratton are Emerson's home, Concord, the Old North Bridge, and Whittier's home, Haverhill. The scenes have been engraved by the famous Wedgwood pottery at Etruria from etchings and paintings, and being printed under the glaze will stand the ravages of time.

PAN-AMERICAN HINT.—Quick and inexpensive method. The great Pan-American Exposition has realized fully the expectations of the managers, while the great public is more than pleased with the artistic and inventive displays provided. The creative genius apparent in the architecture of the many buildings is without equal, and the effects obtained through the marvelous color decorations are simply astounding. The landscape work has devolved the grounds into a perfect paradise. The exhibits are a chosen lot and far superior in comparison are they to those of all other expositions. Buffalo as a city is a most delightful place, and excursions can be made in every direction to localities intensely interesting, but the greatest attraction save the Exposition is Niagara Falls, which is truly one of the marvels of the world. The Boston & Maine Railroad is making every inducement possible for the benefit of the tourist to Buffalo from New England. The rates are the lowest—the routes most numerous—line the most direct and its trains without question the best equipped of any from Boston. The General Passenger Department of the Boston & Maine Railroad, Boston, will upon application send you a Pan-American Folder, which is replete in information of service and is yours for the asking.

## DEAF 27 YEARS!

Can Now Hear Clock Tick  
Six Feet Away.

Thus writes a well-known resident of Derby, Ct., we are frank to say, in reply to our letter to him, which was promptly answered as follows:

DERBY, Ct., Oct. 23, 1900.

Thermo-Ozone Co., Boston, Mass., Dr. J. A. Beecher:

Dear Sir: Acknowledging your letter of Aug. 28th, would say that I have been using the Thermo-Ozone Generator for more than a year, and find that it is slowly but surely benefiting my hearing, although it is a stubborn case of twenty-seven years' standing.

After using the generator about six months I could hear the clock in my chamber tick quite plainly at least six feet away. I had not heard it before in several years.

It has greatly relieved my catarrh, which troubled me a good deal. I could not breathe through my nose, and I had dropping of mucus in my throat and great irritation. All these have left me, and though the climate here is very bad for catarrhal trouble, I expect soon to eradicate it entirely.

Yours very truly,

W. G. TAYLOR.

The THERMO-OZONE GENERATOR  
is USED by INDIVIDUALS and  
FAMILIES in the Homes for  
Every-Day Ills.

This Treatment Will in Fever  
Cases Reduce the Pulse from 10  
to 20 Beats Within One Hour.

Home treatment Outfit includes Generator, Medicine Case with assortment of medicines, and a large book of 300 pp., by S. R. Beckwith, M. D., an eminent surgeon, physician and teacher, and the discoverer of this force.

J. A. BEECHER, M. D.,  
Consulting Physician.

Free Consultation Monday and Thursday  
from 10 to 12 A. M.

60-Page Circular sent free upon application.

THERMO-OZONE CO.

(New England Offices) 184 Boylston St., Boston  
Take Elevator.

## Look at This



Every  
package  
of biscuits  
having  
this seal

is proof  
against  
moisture,  
dust and  
germs.

Every lover  
of good food  
should become ac-  
quainted with this  
design—the design  
found on the ends of  
the In-cr-seal Patent  
Package, the only  
package that pre-  
serves the freshness  
and goodness of bis-  
cuit, crackers and  
wafers from the baker's  
oven to the house-  
wife's table.

When you order Soda, Milk,  
Graham or Oatmeal Biscuit,  
Vanilla Wafers or Ginger  
Snaps, always ask for the  
kind that come in the In-  
cr-seal Patent Package.

NATIONAL BISCUIT COMPANY.

16,600 frs.  
National Prize at Paris

## Quina LAROCHÉ

A Ferruginous Tonic

Pleasant to the taste; assimilates quickly and  
thoroughly in all cases of Stomach troubles,  
Anemia and Poorness of the Blood.

35 rue Brénot  
PARIS  
E. Fougère & Co.  
Agents, N. Y.

## BLANCARD'S PILLS & SYRUP

—OF—  
IODIDE OF IRON

for ANÆMIA, POORNESS of the BLOOD,  
CONSTITUTIONAL WEAKNESS,  
SCROFULA, Etc.

None genuine unless signed "BLANCARD"  
ALL DRUGGISTS,  
E. FOUGÈRE & CO., N. Y. Agts. for U. S.

IT WILL SERVE THE INTERESTS OF ALL CON-  
CERNED IF, IN CORRESPONDENCE SUGGESTED  
BY ANNOUNCEMENTS IN OUR ADVERTISING  
COLUMNS, MENTION IS MADE OF THE FACT  
THAT THE ADVERTISEMENT WAS SEEN IN THE  
CONGREGATIONALIST.

## CHURCH CARPETS

AT MANU-FACTURERS' PRICES. 658  
WASHINGTON ST.  
OPP. BOYLSTON ST.  
JOHN H. PRAY & SONS CO.,  
CARPETS AND UPHOLSTERY,  
BOSTON.

# SUMMER BLANKETS

Received yesterday about **150 Pairs of "Manufacturers' Seconds"** of high-grade Summer Blankets. They are all slightly imperfect, which does not injure them in actual use, but does make it possible for us to sell them at a **Great Discount** from regular prices. All sizes are included and both blue and pink borders, but in many cases there are only 3 or 4 pairs of a size and color.

10-4 .....	2.25	11-4 .....	3.50
10-4 .....	2.75	11-4 .....	4.25
10-4 .....	3.25	11-4 .....	4.75
10-4 .....	4.00	12-4 .....	3.50
10-4 .....	4.50	12-4 .....	4.50
11-4 .....	2.25	12-4 .....	6.00
11-4 .....	3.00	12-4 .....	7.00
13-4 .....	7.00		

## DRAPERY DEPT.

We have closed out from the manufacturer's agent in this country a stock of **SCOTCH MUSLIN CURTAINS**. They are Sheer Corded Muslins with dainty colored stripes—pink, blue, green, gold. The increasing demand for a little color in Summer Draperies makes this one of the most attractive lots we have ever offered.

Regular Value \$3.00 a pair. NOW

# 1.65

## R. H. STEARNS & CO.

BOSTON



## A Cheap Outing to Colorado

We are doing everything possible this summer to make it easy for people of moderate means to spend their vacation in Colorado, the one perfect spot in America for health and recreation.

You can get good board there for \$7.00 a week and upwards. Send for a copy of our Colorado Handbook for exact information, and inquire at our office about the very cheap rates for tickets to Colorado. On certain days only \$25.00 from Chicago to Colorado and back.

W. J. O'MEARA, New England Passenger Agent, C. B. & Q. R. R.,  
306 Washington Street, Boston, Mass.

## RAYMOND & WHITCOMB'S TOURS.

ALL TRAVELING EXPENSES INCLUDED.

Parties under special escort will leave Boston, July 1, 4, 8, 11, 15, 18, 22, 25 and 29, for the

## Pan-American Exposition.

In connection with the July 8, 15 and 29 parties there will be trips to Alaska, the Yellowstone Park, Colorado, etc.

On July 11, 18 and 25 there will be supplementary tours to various Eastern resorts, including the Thousand Islands, the St. Lawrence and Saguenay Rivers, Montreal, Quebec, Ausable Chasm, Lakes Champlain and George, Saratoga, etc.

Railroad and Steamship Tickets to all points.

Send for illustrated Pan-American circular, giving full particulars of our Exposition tours.

RAYMOND & WHITCOMB CO.

296 Washington Street, opposite School Street, Boston.  
25 Union Square, New York. 1005 Chestnut Street, Philadelphia.

## What about Bible Stories for the Children?

Those who make a close study of the child mind tell us that for little children there is no form of instruction like the story, and certainly no stories are more charming than Bible stories, especially if told so that children can understand them.

## The Little Pilgrim

A Bible Story Paper for Children

gives each week a Bible story, beautifully illustrated, told in simple language by writers who know how to interest children.

It is one of the very best papers for distribution in the Primary Department of the Sunday School. 1st. Because it is just as handsome and attractive as any paper which is filled with miscellaneous pictures and stories. 2d. Because it is instructive as well as entertaining. Children who read it every week or have it read to them by their parents cannot grow up in total ignorance as to the principal Bible characters and events. 3d. It has questions on the stories and may be used as a lesson paper when desired, and is so used in many classes, especially when the regular International lesson is difficult for children.

Are you aware that we furnish enough copies to supply any Sunday School Primary Department one Sunday free of charge?

Why not experiment with them since it costs you nothing?

BOSTON

The Pilgrim Press

CHICAGO



